Daily Snippets by U.Ve. Sri. A.S.Rajagopal

7:26PM, Feb 10 - A S Rajagopal: snippet for today

Gurus - Krishna (bhagavAn), rishis, azhvars & Acaryas

They emphasized - karma, jnAna, bhakthi and prapatti respectively, in a overall sense.

Bhagavan lives in moksham and come here once in a while. Rishis were aloof and lived in a detachment. azhvars enjoyed bhagavan themselves. But acarya is the one lives every moment for our betterment. Now u see who is important and what is important -Acarya and prapatti. till next time...

7:21PM, Feb 15 - A S Rajagopal:

Bramma sutram says "avibhAgene drushtvAt in 4th adhyAyam 4th pAdam.

EmperumAnAr's SribAshyam explains that No complete samyAm (equlaity, identical) in all aspects in moksham. ParamAtmA has certain unique qualities, duties, authority which no jeevan will have. sAmyam is in jnAnam, Anandam, tejas etc. only. Jagad vyAbharam (Generation, Operation and Destruction of the universe), moksha pradAnam (granting moksham), anu pravesam (staying inside every living thing) and sriyapatitvam(cosort of Sri) is exclusive for Him and Him only. no ikkyam(union) no PoorNa sAmyam (complete equlaity). That will be blasphemy in visishtAdvaitam. Man will never equal to God, even in moksham. Jeevan's svarupam (innate nature) is sehatva jnAnam (knowlege of he being the slave to the Lord).

5:05PM, Feb 16 - A S Rajagopal: Today's Snippet –

SrImAn nArayaNo na pati: akila tanu: muktido muktabhOgya: -- svAmi Desikan says in Srimad rahasya traya sAram. the one who has all the universes as his sareeran (body), the one who grants mOksham, the one unendingly enjoyed by muktAs (liberated souls), the one who is our sEshi (master) is the only one nothing other than bhagavAn Lakshmi visishta nArayaNAn (nArayaNan with inseparable consort of Lakshmi). tattva hitha purusharttan (Reality, Route and Rewards - 3Rs) is precisely explained by svAmi DesikA here.

12:02PM, Feb 17 - A S Rajagopal: Today's snippet –

aRRatu paRRenil uRRatu vIduyir
seRRatu mannuRil aRRiRai paRRE

nammAzhvar beautifully translates in this Tiruvoimozhi, KrishNa's first instruction to Uddhava in Uddhava gita
first line here = tvam tu saravam paritysjjya sneham svajana bandhushu
Second line here = myAvesya mana samyak samadhruk vicarasva gAm

If u leave everything (u and yours) u get amazing enjoyment. but thats only low level anandam. second line says if u put ur mind unflinchingly on bhagavan then only u get paramAnandam. if u achieve that then no difference in earth or moksham brcause u look at everyone the same way as bhagavAn's seshan (slave). svAmi Desika's explains the same with - sareera athma bramam, svatantra athma bramam and devadAntara partva buddhi - needs to be cleared.

2:13PM, Feb 18 - A S Rajagopal: Snippet – 5

sarva dharmAn parithyajjya, Lord Krishna tells in Bhagavd Gita (18-66) charama slokam. Complete reunciation, giving up all the dharmam. One wonders why Krishna told the greatness of dharma, karma and JnAna etc. all along in 17 chapters and now says to abandon all of them.

Some interpret do the karmAs and give up the fruit of it - sarvam krishnArpaNam astu.

Svami Desikan in Rahasya traya saram beautifully explains that give up all the dharma kAriyam because that is not the

means(upAyam), if u want to go moksham. punyam and papam (merits and sins) will not give moksham. wrong fuel. only bhakthi and prapatti yoga will give moksham. Of that prapatti is universal and only plausible means for common low level people like us. Total unconditional surrender to Lord Sriman nArAyaNA, is the only means for the liberation, in essence.

9:07AM, Feb 19 - A S Rajagopal: Snippet – 6

Three divya desams have the superiority for thAyyAr than perumAL.

1. tiruveLLaRai located next to Srirangam. Here mahAlakshmi comes first before perumAL. Birthplace of uyyakondAr and EngalAzhvAn.

2. srivilliputtur. Here ANDAL (avatAram of bhu devi) comes first. All the food and garland etc. is first offered to Andal and then only to Rangamannar. The rajagopuram is depicted in the emblem of Tamilnadu government.

3. nAcciar kovil (tirunaRaiyur). VanjuLavalli thAyyAr (avatAram of niiLA devi) has the dominance over tirunaraiyur nambi. 100+ pasurams sung by tirumangai AzhvAt about this sthalam. kal (stone) garudA is famous here.

Sri, bhu and nILA devis have (explicit) control of perumAL in these 3 divya desams.

11:08AM, Feb 20 - A S Rajagopal: Snippet – 7

nAn kanDu konDen nArAyaNA ennum nAmam, tirumangai AzhvAr refers to nAmam and not mantrA in Peria tirumozhi. From the ashtakshara mantrA dropping the praNavam in the front and Aya at the end, the mantrA turns to be easy nAmam namo nArAyaNA. mantrA needs suddhi (cleanliness), niyamam (requirements) where nama uccAranam (recitation of bhagavan nAmA) is universal and can be executed at any time, any place, any state.
When Nanjeeyar asks Parasara Bhattar, do we need suddhi for nama uccAranam, Bhattar questions, does one take a shower at home, before dips into ganges?

So in kali yugA nama samkeertanam is the easiest mode for enjoy by us and to please the bhagavAn and bhAgavatAs.

12:45PM, Feb 21 - A S Rajagopal: Today's Snippet

The concept of prapatti (aka saranagati, bharanyasam, total uncondtional surrender) is very simple, but the mindset to get into that is rather difficult for some.

Srivaishnavam rests on the foundation of tattva hitha purushArttam (reality route and rewards). Analogy would be where u r, what is ur destination, and what's the best route. if one believe we are in hostile and endless samsAram (birth death cycle) and wants moksham (liberation), the only plausible upAyam (means) for commoners like us is prapatti.

Think for a moment, where in this world u get the highest reward and for that u pay nothing. bhagavAn gives u moksham not based on what you have, but on what you don't have. What we dont have is plenty, and so who is best qualified than us?

Prapatti is as easy as vowels - AEIOU.
A - All the rewards it gives
E - Easy to do
I - instanteous results
O - Only once to be done
U - Universal, anyone can do

1:22PM, Feb 22 - A S Rajagopal: Today's snippet –

The act of Prapatti (total unconditional saranagati at the mercy of Sriman nrAyaNA's lotus feet) is a kshaNa kAryam (nano second action). For that bhagavAn on his unlimited compassion confers the ultimate and infinte bliss - imagine u

go to work for just 1 minute only and ur boss gives u lifelong salary!!

This prapatti does have some accessories. It is approaching the PerumAL through pirAtti purushakAratvam (Lakshmi's mediation) and through the blessings of qualified AcAryAs who executes this acion - as simple as asking bhagavAn HELP ME.
H - Happy, make bhagavan. Anukulya sankalpam
E - Enormous faith keep, mahA visvAsam
L - Lamenting cry of helplessness, kArpaNyam
P - Protection request, goptrutva varaNam
M - Mad dont make bhagavan angry. prAtikulya varjanam
(all these 5 are accessories, limbs angi)
E - Egoless surrender
(the body, main substance)
Please note, prapatti/saranagati can be done for any reward (phalan), we r concentrating here moksha prapatti.

Finally, for prapatti to yield the results, u should be interested in the reward and the one who delivers (prayoga) this needs to be a properly qualified AcAryA.

11:34AM, Feb 23 - A S Rajagopal: Today's snippet

sAriraka sAstram
Hindu philosohpy hinges on rebirth based on one's action (karmA) - merits (punya) or sins (pApam). Scriptures say that soul (sariri) never dies, but only the body (sarIram). Based on one's karmA, the soul takes different bodies, just like wearing different shirts.

The unique feature of visihtAdvaitA (qualified advaitA) is how the body-soul relation applied to three realities - sentient (cetanA, individul soul), non sentient (acetanA) and Ishvata (the Lord). We all have body and a soul inside. All of our bodies and souls form the body for bhagavAn. That body is inseparable from bhagavAn's soul. Think moon is circling the earth. But both moon and earth circling the Sun.

Scripts say that there is only one final God (brammam) and with cetanas acetanas as the inseparable body. svAmi Desika says, asheSha citAcit prakAraM brammam ekameva tattvam.

body-soul relation (sarira athma bhAvam) had 3 major characteristics - Support, Control, Own. body is being supported, controlled and owned. Soul is the supporter, Controller and Owner.

This sareera athma bhAvam is unique for visishtAdvaitam and is the crown jewel.

2:39PM, Feb 25 - A S Rajagopal:

That line is from bhagavad dhyAna sopAnam. Lord Ranganatha smiles and welcomes even the worst sinner cas he is coming for saranagaty. Here, bhagavan shuts the door and put the lock even for AzhvAr.

Sinner went for saranagaty and got it immediately. AzhvAr went for anubhavam, he didn't get it (thou he got it delayed).

The moral bhagavan accepts ur prapatti immeditely, but the anubhavam he may not give all the time.

10:27AM, Feb 26 - A S Rajagopal: Today's snippet –

SrivaishNavam principles based on tattva hitha purushArttam (Reality, Route and Rewards). If thats so simple, why am I not enjoying and be happy all the time?

Simple origin, destination and route can be figured out by most, but for the destination which is relief from birth/death cycle (samsAra nivrutti) is no easy task. For that first we need to know 5 entities or things (artha pancakam).

1. Understand who u r
2. Understand who is the final God
3. Understand what is the ultimate happiness
4. Then ask yourself what are the show stoppers that prevent the enjoyment.
5. Finally what is the best route to reach the destination of ultimate bliss.

This can be made simple as YAHOO
Y - You soul (jeevAtmA)
A - Access, the route (upAyam)
H - Him, the big guy, (paramAtmA)
O - Objective, final bliss (mOksham)
O - Obstacles, stoppers (thadai)

You **A**ccess **H**im with the **O**bjective without any **O**bstacles

11:24AM, Feb 27 - A S Rajagopal: Today's snippet

Tirukacchi nambi one of the disciples of ALavandAr, is a close associate for bhagavad Ramanujar in Kanchiuram. He had advised Ramanuja to bring water (theertha kaimkaraym) to Lord Varadaraja at Kanchi for tirumanajanam.

When Ramanuja had some doubts on our philosophy, he had asked Tirukacchi nambi to enquire them directly with Lord Deva PerumAL and confirm of his understandings. Since Deva PerumAL kindly answered them thru kacchi nambi He is called "Aru sonna permuAL" (Lord who pronounced six things). They are --

1. aham eva param tattvam - Accept me as Supreme
2. darsanam bhedam eva ca - non sentient and sentients are different from me (thou inseparable sareeram)
3. upAyeshu prapattisyAt - Deliverance only thru prapatti
4. anthima smruti varjanam - Rememberance at death not needed for prapannAs
5. dehAvasAne mukthisyAt - At death moksham is granted for prapannAs
6. poorNa AcAryam samsraya - Approach AcAryA (periya nambi).

rearranging gives
V visihtadvaitam
A accept me
R rememberance at end no need
A at end moksham
D deliverance thru prapatti
A approch AcAryA
can u see VARADA
(thanks Jayashree, for the acronym)

8:25AM, Mar 1 - A S Rajagopal: Today's snippet

srivaishNava philosophy emphasizes bhagavan is the Route (upAyam) and bhagavAn is the Rewards (upeyam or phalan). vedAs, upanishads and AzhvAr AcArya srisookthis (divine compostiond) confirms this concept.

Motherhood is cherished more than anything else in any cultutre. A mother who pours so tender loving care to her own baby, sometimes may get angry on the mischieves of the kid. Her anger could be temporary, but at that moment she might reject and push the kid away from her. The baby will not think, "oh mom had rejected me, forget about her and let me go to dad". The baby with full of tears in the eyes, with a long face, crying helplessly will try to go back only to the

same mother and will plead her attention. For the tiny baby mother is everything (Reward), and to get her attention, the baby will go back only to her beggingly (Route) and will not seek any other means, despite of mother's anger.

kulasekarAzhvAr captures this scene and compares to our relationship to the Lord. We like the baby may do many many mischieves knowingly and unknowingly. If the bhagavan temporarily get angry and reject us, just like the baby, AzhvAr says, "Lord at tiruvitthuvakodu, u r my mother and aDiyEn will always return back only to you". svAmi ALavandAr also reiterates the same analogy and convept - the means and the ends r the same - in his stOtraratnA.

7:46PM, Mar 2 - A S Rajagopal: Today's Snippet

Attaining moksham, according to the SrivishNava tattava hitha purushArttam (Reality, Route and Rewards), is THE ultimate reward. Moksham is a place called tripAth vibhuiti (3 times of the leela vibhuti (bhagavAn's playful universe)). That place is full of Anandam (ultimate bliss) and full of sattva guna (peaceful, sacred qualities). Though the concept of time is there, but it is powerless. There, its a true statement - "Time stands still". Every soul is in perfect harmony with the rest and with Lord Sriman nArAyaNA. All these souls attain the ultimate reward of performing uninterrupted endless kaimkaryam (service for the lack of a better word).

That moksham is called as Srivaikuntam, AyodhyA, nithya vibhuti etc. if that place is so intriguing, how can we reach there, you may ask. Our sAstrAs indicate bhkathi yOgA and prapatti sre the only two possible Routes. Though KarmA and jnAna are detailed in various places, they are only thevprerquisite for bhakthi yoga (and not for prapatti). Then the question of eligibility arises on who can do bhakthi and who the prapatti?
Easy acronymn for that is TICE

T time - patience to reach moksham
I intelligence - gnjAnam required to perform bhakthi yoga
C caste. - To do bhakthi yoga one needs to perform vedic rituals. Fourth varNA and woman can't do that
E Energy - sakthi to perform arduous never ending unflinchingbpath of bhakthi yoga.

If one answers Yes to all the four in TICE, - he has time, intelligence and born as a male in first 3 varNAs and has energy - he has no choice other than go into bhakthi yoga. On the other hand, if one fails in 1 or more in TICE eligibilty test, (15 combinations), he is perfectly fit to do prapatti.

3:08PM, Mar 7 - A S Rajagopal: Today's snippet -- Holi Festival

We will look at the origin behind this bonefire and colorful festival and welcoming of Spring season.

PrahlAda for his unflinching devotion to Lord Sriman nArAyaNA, was tortured by his own father King Hiranyakasipu. Though this dhanava sisu (rakshasa baby) was subject to several death penalties, by the grace of the Lord he came out unscathed everytime, Once Hiranyakasipu tricked Prahlada to sit on the lap of his aunt, Hiranyakasipu's sister called Holika and put both of them on top of a raging fire. That demon woman had a shawl (cloak) that was immune to fire and protected her all along. Due to infinite compassion of the Lord, an huge wind blew and the shawl flew from her and landed and covered PrahlAdA. Fire burnt Holika, but untouched PrahlAdA. That victory of good over evil is celebrated as bonfire during Holi festival.

Lord KrishNA was already dark in complexion, and added to that when he drank milk from PutanA, a female demon, he was darkened further. He was always sad that his soul mate, playmate Radharani was very fair and extremely beautiful. When Krishna was complaining this his mother, she advised, if Radharani permits, why can't he go and color Radha's face in dark color. Radha whole heartedly accepted Krishna's mischief and that's how coloring the face, throwing colorful powders all around came into practice.

3:34PM, Mar 7 - A S Rajagopal: Q/A

Mama, aDiyEn would like to know if only nammALvAr is considered an AchAryan among the ALvArs as recited in AchArya paramparai. Is sanyAsatvam an essential requirement for an "AchAryan"?
Thanks,

Yes, in recitation of paramparai. Though pey azhvar was acarya to tirumazhisai, periyazhvar to Andal. but since nammazhvar gave all the 4k to natha muni, he alone is recited. He is considered to be leader among azhvars.

No. we recite desikA in our paramparai, he is a gruhastA. some current AcAryAs are also gruhastA. Sanyasa asramam is not a requirement to be an acarya.

Many AcAryA could be exist for one person -samAsrayana acaryan, bharanyAsa acaryan, grandha kAkashebha acaryan, veda upanishad sAra AcAryan etc..

DesikA emphasize in chillarai rahasyam, "prathama AcAryA" is the one who gave the knowledge of tattva hitha purushArttam for liberation.

Hope this answers

9:31PM, Mar 7 - A S Rajagopal:

Kamban beautifully euologizes Sri Hanuman in "anjile onru peRRn .," linking all the panca bhutams to Hanuman. He is above Earth, water, fire, wind and ether.

May be that is why we have the depiction of siriya tiruvadi on one side for leela vibhuti and peria tiruvadi GardujAzhvAr on the other side, nithya vibhuti in Srivaishnava symbol with the tirumaN, and canku and chakkara.

9:45AM, Mar 8 - A S Rajagopal: Today's Snippet - Types of prayers

Past - One looks back and see how he is rewarded by the grace of the Lord, though he may not deserve most of the things. He realizes the magnanimity of God despite of his millions of faults. "May be I should have been better, well I have wasted so much time and energy in unproductive things. For my irrational behavior, I regret and feel remorse and thank the Lord what he has showered on me already".

Present - He goes and stands in the prayer room every morning, a few minutes mumbling something. Its a routine like brushing the teeth. He goes to temple and its just a visit like anywhere else - park, movie, friend's house. Dont know why he says prayers but the habit somehow parents have instilled on him kept going on and difficult to shed away.

Future - Always worried what is going to come. Will I handle it. Hope everything goes without any glitch. Wish everything is smooth everyday. May be I need to pay my dues for the Lord to be good on my side and minimize the future problems. He is scared of the days to come and prays.

For the three scenarios, we have three nice and short slOkA to remind us.
Past - ma sucha: Krishna told in charama slokam in bhagavad gitA.
Present - kAshta PAshANa - like a piece of wood or stone we may stand before him. mahA Varaha svAmi gave 2 simple slokAs.
Future - abhayam, dont be scared I offer protection, said Lord rAmA in rAma charama slokam.

The minimal one can do is recite these 3 charama slokAs along with dvaya mantra and AcAryA tanian, ad infinitum.

11:36AM, Mar 8 - A S Rajagopal: Q/A - questions from y'day's Q/A

Thathva hitha purushartha upadesam
? During samasrayanam
? Bharanyasam
? Various kalahshebams

Svami Desika didnt mention exactly where? It has to be only during samasrayanam and/or bharanyasam, because it is

the practice grantha kalakshebam comes later only after samasraysnam.

svami Desika views that once if a sishyA is given proper knowledge (usually at samsaraynam where they teach rahasyArttam (ashtAkshram, dvayam and charama slokam) he will be desperate and restless and will complete bharanyAsam.

So svami's point may be, give the correct knowledge at right time, it will ignite the process and He will complete. it for His own benefit.

If u teach them properly (method to break from the vicious circle - ajjAnam, karmA, vAsanai, ruchi, deha sambandham) they will die for it, literally and figuratively.

Just like job interview where in the first 10-15 seconds they have made the decision and the rest of the talk is to defend that. So keep on trying. Same applies here. That is why sAdana chatushtyam (we have discussed in SribAshyam and SRTS class) is Proces and not a prerequisite. Once the spark is released, the rest is easy.

Read "onre pugal enRu uNarnthavar kAtta" in Amrutha ranjani- this "kAtta" word refers AcAryA's action - shows. shows means gives jnAnam.
We can also say kAtta means submits. that is doing bhara samarpaNam for the sishyA.

Sorry for the long answer. Keep these for the next Sribashyam/SRTS class to be more interactive.

10:40AM, Mar 9 - A S Rajagopal: Today's Snippet

sAdana chatushtyam (Four means)

D Discrimination - nithy anithya vasthu vivekam (discriminating permanent and temporary nature ofvthings)
D Dispassion (iha mudra phala bhoga virAga: dispassion/renunciation towards temporary and low level pleasures)
D Discipline (sama damAdi sAdana sampath - controlling mind and other 10 indriyams to be in a balanced state)
D Desire (mumukshutvam- longing to go to moksham)

Sankara proposed all the above 4 are prerequisite before learning brammam, the final God. Ramanuja said it is not a prerequiste but only by going through these continuously in life one realizes how cheap is our life and would yearn to know brammam. Karma vicaram has take place before brahmsa vicAram.

In general, one needs to go through ups and downs in life before his mind can get fixed on the Lord.

If the kid demands bag full of potato chips before nice dinner, sometimes tough to convince. Give him the bag. after eating he will throw up and will realize before touching the bag next time (doesn't have to the kid, it may be us). Thats like pleasures we go through in our life before enjoying moksham.

The trick is when to stop the chips as a snack and not consume as a meal! Easier said than done, consistently!!

4:19PM, Mar 9 - A S Rajagopal: Today's Q/A
Hello Mama, other day we had a discussion and my cousin wanted to know why only the 10 avatars are listed as part of Dasavatharam and not the rest. Like Hayagrivar.

Azhvars' listing of 10 avatArams is relatively arbitary. 10 is easy to remember and simple. See azhvArS pAsurams also in the count of 10s (10+1 sometimes), 100s etc. Srimad bhagavatam lists 36 avatarams. Even among purANAs and ithihAsa u csn see some differeces.

BhagavAn's avatarams can be grouped under sAkshAth (direct) avatAram and Avesa (entering into) avataram. Avesa can be - svarupa Avesa or sakthi AvesA.

svarupa avEsA is when Lord enters into jeevan's sareeram with His full rupam like parasurAmA and balarAmA. sakthi AvesA is when he employs his power into jeevan like vyAsA, arjunA etc.

They say vishvaksrna samhita and pancaratra samhita discuss some of these.

Finally aDiyEn put a disclaimer here. With our sampradAyam, many possibilities could exist and all of them could be true and right. We dont have the knowledge to reconcile many apparent dicrepancies. So dont fight with anyone.

Be absoute on 4 things - tattva hitha purushArttam (Reality, Route, Rewards) and ur AcAryA. No qualms in these and shouldnt be.

5:57PM, Mar 10 - A S Rajagopal: Today's snippet
Dhavanotsavam

If dhavanOtsavam was named as PushpOtsavam, everyone will understand in a snap. Dhavana is a type of flower with wonderful smell. It has herbal value also, some say. During the Tamil month of mAsi, the availabilty of the flower dhavana and in general all other flowers are plenty and the Lord enjoys the bonanza.

Many temples celebrate this utsavam with majestic procession of the perumAL with ubhya nAccimAr. After a wonderful cool tirumanjanam, the Lord is decorated with colorful vastrams. On top of the He is adorned with plenty of garlands with unusual flowers, though whatever is permitted in sAstrAs. Gold, silver and other precious gemstone ornaments are less emphasized.

Remember we talked about Holi, welcoming of Spring. "bhagavAn says "the spring is in the air"' literally. Nice frgrance and colorful costumes and garlands of perumAl and thAyyar lifts the spirits of all the devotees. Some temples have davanotsava mandapam (separate Spring bungalow) where PerumAL wiill relax for most of the day.

Following this hot dummer is welcomed with teppotsavam (boat in the temple pond), vasanthotsavam (Spring cooling) and many others.

9:06PM, Mar 11 - A S Rajagopal: Today's snippet -
nrusimhA the supreme

Lord rAmA is customarily called perumAL. ranganAtha in Srirangam is called periya perumAL (big lord) because he was worshipped by Lord rAmA himself. "tholAtha tani viiran thozhuda kovil" svami DesikA praises in Srimad rahasya traya sAram - Lord ranganathA, the ishvAku kula dhanam is worshipped by the greatest undefeatable warrior, rAmA.

The utsava moorthy is adoringly called as namperumAL, our Lord. "namperumAL, nammazhvar namjeeyar nampillai enpar avaravar ERRttAl" svAmi manavALa mAmunigaL says in updesa ratnamAlai - He is affectionately called namperumAL due to his stature.

Though Sriangam is #1 kshetram and Ranganathan is the King of bhoolaka vaikuntam, SingapiirAn Lord nrusimhA is one level higher. He is called periya periya perumAL (big big Lord). because Lord rAmA did stuti Sri nrusimha pancamruta stotra about ahobila nrusimhA and Lord venkateswara during his wedding since he was the groom sitting on the stage, he has asked agni devA to do bhojjyam naivedyam to nrusimhA. Since both vibhavAvatAra rAmA and archAvatAra SrInivAsa prayed nrusimhA, He is called periya periya perumAL.

The last AzhvAr tirumangai mannan praises ahObila nrusimhA as "nammudai namperumAn" (our perumAL, exclusively for us) which is one level superior to ordinary namperumAL.

There is yet another subtle reason - when tirumangai AzhvAr sang a tenner on naimisAraNyam it was the upAyam

(means) and the next tenner (10 verses) on ahobila nrusimha is the ultimate phalan (reward) for prapannAs (those who have completed total unconditional surrender at the Lotus feet of Sriman nArAyaNA).

So ahobila nrusima stands tall above all the divya desa perumALs and ahObilam is more sacred than Srirangam. aDiyEn didn't say that - Lord rAmA snd tirumangai AzhvAr attested that truth. It is one anubhavam based on nahi nindyA nyAyam (putting up or down for just enjoyment purpose only).

6:50PM, Mar 11 - A S Rajagopal:

nam perumAL is so great, all the azhvArs have euologized. But the last azhvAr tirumangai mannan said "nammudai namperumAn" to ahobila singa ummachi. That is He is our perumAL and in addition exclusively for us only perumAL.

moolavar peria perumAL. but singapiiran is peria peria perumal. utsavar is namperumal. but singa perumAl is nammudai namperumAn. Now lets see who is bigger than the king of thr bhuloka vaikuntam!!!

2/10/18, 12:01 PM - A S Rajagopalan: Below are aDiyEn's thoughts in answering a uttama bhAgavatA's questions —

Wonderful questions. Let aDiyEn be brief here in writing and explain more orally in next SRTS class.
1. bhagavAn and pirAtti are midhunam - single AtmA but represents two different genders.
2. Made like that so we understand worldly way.
3. Father is tough, mother is lenient same with perumAL and thAyyAr representation.
4. Mistakes needs to be corrected snd reprimanded. Otherwise no difference between right and wrong
5. BhagavAn is extremely compassionate, BUT need to be like a balance - weigh correctly
6. bhagavAn is always with sattva guNAs only. His anger etc. are not natural but brought in.
7. We as a prapanna should behave like a versatile actor. We are not angry on our kids or friends but we bring that mood voluntarily to show the displeasure, momentarily to rebuke that bad action.
8. That is only on that action. Not previous ones or about the person himself. (dont bring old baggage or getting personal)
9. Think bhagavAn is judge in court, pirAtti is like father at home. Its the same person doing 2 different duties. By saying I like dad and not judge your referring the role only.

Hope this explains.
dAsan

4/1/18, 9:06 PM - A S Rajagopalan: *aDiyEn like to share the q/a *—
Namaskaram Swamy 🙏🙏. Adiyen was listening to Swamy's video Niryanadikaranam. Adiyen has got a small doubt. Swamy was saying that Desikan has said that if your boarding pass is rejected you may even go to Narakam. That is really scary Swami.
Is this again related to bhAgavata apacharam Swami?
Also does it happen even if prapannan does bhAgavata apacharam even once Swami or is it again said to make sure that we dont do anything wrong since he has already given the moksham at the time of prapatti ?
Does perumal not have the karunai at that point to take the prapannan to moksham even though he has made the apacharams since the prapannan is his property?
4/1/18, 9:06 PM - A S Rajagopalan: Wonderful and very appropriate question and aDiyEn is very thankful. Lengthy answer here.

Though what crime can remove our mOksham is not explicit for a reason. In TV if they show, "Don't steal like this". That may be a catalyst for many people to learn, "Oh can we steal like this. Never knew that before". Instead of stopping it becomes a learning tool of the problem.

svAmi desikan, a greatest proponent of prapatti sAstrAs. Many places he has told almost like a guarantee of mOksham. Yet bhagavad bhAgavata apacharams are the dominant ones that may work against guarantee. But that too bhagavAn

will show compassion and try to correct as far He can.

The worst mistake that can REALLY remove the guarantee is asahya apachAram (intolerable, lost beyond aid offense) as quoted emperumAnAr in gadyam. That sin is so worse, the body shivers even to spell out that as AcArya apachAram.

svAmi desikan quotes in chillarai rahasyam - one can have many AcAryAs. The pratama AcAryan is the one who gave the knowledge of tattva hitha purushArttam and showed the way to mOksham. He is the one who removed the chain of samsAram immersing us through trillions and trillions janmAs. The worst one can do (imgine kamsan, rAvaNan, hiranya kasipu power trillion. you get the idea) is act, talk or even think (mano vAk kAryai) of bad about them. Even bhagavAn can't tolerate such a worst heinous crime.

So as long as we dont do these, we are safe. Never do apacharam to anyone. But to the bharanyAsa AcAryan may result in forfeiting the saranAgaty. Hope this explains.
thanks dAsan

4/2/18, 12:33 PM - A S Rajagopalan: Continued q/a —-

Swamy just a small clarification about "Act, talk or even think bad about them."

Act, talk at any cost we have to avoid them. But Swami we dont have any control of our mind right Swamy. Random thoughts come in our mind which are not in our control. When we say to our mind do not think bad about anyone our mind plays tricks and it will always does the opposite. That we have to leave it to perumal right Swamy. In few videos Swami has said. "Nalla bhuddi kudu"

Also heard that in kaliyuga even if one thinks bad only if they execute that it is a sin right Swamy.

Apologies if Adiyen has asked something wrong and disturbing Swami frequently.
4/2/18, 12:34 PM - A S Rajagopalan: Yes absolutely right.
we can control only vAk and kAryai. Mind usually very hard to control and almost impossible. But can be practiced.
Give you an example - what we do more, we think of that. We may imagine and think of Jilebi but not nonveg. why? We indulge more often on jilebi than other stuff. So dont get into sahavAsa dOsham - thats like a quick sand. Before we know, we would fall in a place of no return. Be careful and move only with AstikAs, sathsanghams, bhAgavata gOshti and paramaikAntis. Its like we say, I want my kids to have good friends. Then only they will not get into bad habits. Of course that applies to us also!
Briefly, if someone talks bad about your AcAryA, dont stay there - let it be a person, book, a TV show.
Pl dont hesitate or apologize for asking questions. aDiyEn welcome and many may have similar confusion. tks dAsan

4/3/18, 6:30 AM - A S Rajagopalan: Our samprdAyam instils sAtvika qualities. For ordinary people like us, there is no need to get involved with controversies, name calling or mud wrangling. We need to remind ourselves that our existence in this world is such a minuscule period (like a water bubble or a lightening) and let us all lead an humble, patient, optimistic and care-giving life. Leave the judge, jury and executioner job to others who are well qualified.
In most instances, gossips, tatter tale, anger and revenge tendency may have an emotional effect in short term, but may look silly and laughable in the grand scheme.
Loving all, may be the toughest mental exercise. As bhagavad rAmAnujA established that we are all nothing but parts of bhagavAn's body. *One cant dislike the other*. In addition, as svAmi DesikA says, we *have to be extra nice to those who think bad* for us, because by that action they are taking away our sins and adding into their list.

Essence of BG and UG is
DIP - Do Immediately Prapatti
and
DAP - Dont Analyze People

4/13/18, 7:05 AM - A S Rajagopalan: *Doing good, a small story*

A man was very poor and was begging others to donate him $1000, so that he can start a business with that principal and run his livelihood. No-one came forward to give even a small portion of that capital. Frustrated, with fellow humans, he finally wanted to ask God himself directly to give him that money. So he wrote a post card explaining his situation and begging for money. But was puzzled to what address should he send it to? What is the address of God? He got confused. Finally, he reconciled himself and wrote, “To God, care of Post Master”. He thought post master has the responsibility of correcting all the improper addresses, zip code etc.

The post master got that card. He took real pity on that person. So he called all his friends and requested that everyone to pitch in and help this guy. They all did, but collected up-to $900 only. The post master promptly sent that $900 to the poor person.

The poor guy got the money and was ecstatic that God really answered him. He wrote the next post card to God and mailed. Again post master got that and started reading and he couldn’t beleive. It said, “God, I am very thankful for your compassion. But I have a small request. Next time, send the money directly to me. Last time, when you sent it through the post master, he stole $100 on the way.”

4/13/18, 11:10 AM - A S Rajagopalan: Moral of the story
DAP - Don’t Analyze People.
The post master helped the poor person. His job and philanthrophy ends there. Any expectation on the positive or negative (complement or curse) will always leads him or anyone into more entanglement.

But as a standby or observer, others should politely tell the poor guy the truth and enlighten him with correct perspective. Try to bring perception and reality to sync. We all make mistakes and should know right and wrong. But to be taught in the appropriate mode - implicitly, politely, humbly, commandingly etc. Message may be the same. For example correcting the baby is not same as judge correcting the criminal.
Well thats for the morning musings. Time to go and get grandson from preschool. Anyone wants to give a shot on the svApadesam?
4/14/18, 6:44 AM - A S Rajagopalan: dAsan. SrI Dwaraka svAmi, Smt. Chitra and her mother in Dallas performing marvelous kaimkaryam to Dolai Kannan and other Srivaishnava activities. We were stunned during our visit last year and learn a lot from uttama bhAgavatAs.

Chitra, your referral of “karmani eva adikAraste” is perfect. Lord KrishNA told in BG at a higher level - “just do it without any expectation.” In UG, KrishNA divided further and showed mAyA mayam and manO mayam. sAstrAs and AcAryAs explain more convincing details.
4/14/18, 6:45 AM - A S Rajagopalan: Let aDiyEn explain the concepts first and go to svApadesam.

Our infinte cumulative karma is of two types - Sanjitham and prArabdham. sanjitam is unopened boxes and boxes of karmas and prArabdham is the one of those boxes that is opened and we are enduring the phalan now. (not necessarily from last janmA, could be the effect from million janmAs back). Out of these when we do prapatti, all the sanjitams is removed. We are left with prArabdham (opened box) and AgAmi (karma done post prapatti).

The prArabdha (opened box) may go for several janmAs. But when we did saraNAgaty, we have requested mOksham at the end of this janmA. So sny prArabdham left over after this janmA is also gone. Weare keft with prArabdha allocated for this janmA inly. (AgAmi is there, but we will look into that atsome other time).

So in the prArabdhA, some may induce to do more pApAs, called PApa Arambaga PApAs (PAP). That is a vicious cycle like recursion. At prapatti, AcAryAs will remove this also. Otherwise no outlet from this cycle. We have left with Dukka Arambaga Papas (DAP). These pApAs will give just dukkam only. But no carry over effect. Think like this - In PAP, you pay interest, in DAP, just the principal only.

In DAP, you just endure it. No accumulation from that. Now for svApaDesam-
Here the DAP = Dukka Arambaga PApA. The postmaster having done a noble job, did not get any praise. On the contrary was labeled as a stealer. Thats his DAP today. Just go through it. Be happy that one box is gone. It is unfortunate event. But no carryover, if he keeps quiet.

For the poor guy, his pApA may be - bhAgavata apachAram. Forcing to think a true generous person as a stealer. semi-unknowing apacharam (because he was hasty in labeling someone).

DAP Dukka Arambaga PApA only for most of the time for us, if we do DAP Don't Analyze People. If we start analyzing, AgAmi counter starts accumulating.

So when bad things happen, say it to yourself, "This too shall pass." You will be left with one box less. Any labeling, accusing, or gossiping - well we are smart! We wont do that because our boarding pass is very precious.

4/15/18, 8:22 PM - A S Rajagopalan: *asahya apachAram*
Many wonder what this term is. We all have heard in bhagavad rAmAnujA's gadyam, it goes - bhagavad apachAra bhAgavata apachara asahyApachara rupa nAnA vida ananta apachAran..

bhagavad apachAram, the simplest to understand. anya devatA sambhandham (connection to demi-gods), equating these lower level devatAs to Lord Sriman nArAyaNA etc. bhagavAn tries to pradon and correct those prapannAs.

bhAgavata apacharam, when bhAgavatAs are displeased with our mind, word or deed (manO vAk kAyai) even we might argue that we are perfect. It is on the eyes of other bhAgavatAs thats what it counts. (Its not just the beauty on the eye of the beholder, its the apachArams too. But dont worry, not silly petty things wont stop mOksham. They are misdemeanors and not a capital crime. bhAgavatAs with such a generous mind, forgives us.

Finally asahyApachAram - emperumAnAr does not have the tongue even to mention this as AcArya apachAram. It is such a heinous crime to think low of AcAryA or disregard the greatest help and compassion they poured on us. For such a tiny salary we get and for that how hard we work like a dog and stay like slave to our boss' feet, think of the ultimate reward of mOksham and the AcAryA who blessed us that. AcAryAs know our shortcomings, utter disqualifications and complete dishonesty and infatuation to worldly stuff. Still they pardon us and consider it is their duty to take us and secure our soul to the Lord. How many trillions of janmAs we have come through. Imagine for a moment no more birth. You don't have to imagine, its the reality and ultimate truth when you do prapatti. AcAryAs know our apacharams to them, still they love us. That low we are. That high they are!

Who is a true AcAryan? The definition aDiyEn learned from my AcAryA - A true AcArya is the one who happily showers the akshadai with his right hand and bless to live for many many hundred years, even to the person at the same time while chopping the AcAryA's left hand with a knife.

4/16/18, 2:13 PM - A S Rajagopalan: *More on AcArya nishtai and vaduga nambi *
vaduga nambi's devotion to AcAryA and only to AcAryA is unparallel. He used say, even to kurattAzhvAn etc., "You all keep one foot here and one foot there", meaning go to AcAryA sometime and go to perumAL other times!

svAmi piLLailOkAchAriAr in ashtAdasa rahasyams mention 5 yOgAs - karma, jnAna, bhakthi, prapatti and AcAryA nishtai. The last one is always quoted with vaduga nambi.

piLLai lOkAchAriAr's Sri vachana bhUshaNam says, "bhakthiyil asakthannu prapatti. prapattiyil asakthanukku ithu" (prapatti is for the one who can't execute bhakthi. This is for the one who can't execute prapatti).

TennAcArya sampradAyam (tenkalai) emphasize AcAryA is the end. period.

desika sampradAyA says bhagavAn is the end. but we can't attain Him without AcAryA.

In both AcAryA is the ultimate inevitable means to reach bhagavAn.

4/17/18, 9:22 AM - A S Rajagopalan: *Self Reliance - a small story*

Once two brothers appeared in the court over a law suit. The judge was puzzled to see one is very rich, a billionaire while the other is so poor like a pauper.

The judge questioned them how come its like this when both of you shared the same parents and home? The rich answered that 10 years back, his father divided the wealth equally and awarded to both of them.

The poor guy, then he was so rich with newly found father's estate was so blinded. He spent all the time in enjoyment alone and drove away all friends and relatives, "Go go. do this and do that". They all so frustrated and went away. His money was squandered very fast and noone came forward to help him later.

On the other hand, when I got the money from my father, I called all my friends, worked with them and was interested in how to improve, enhance and sought their advice. Shared a portion of my profit and they became more enthusiastic and helped me to grow rich. This way we all benefited."

Moral - Dont ignore your friends and relatives. At the same time, dont blindly distribute everything. Have a goal, work towards it, get everyone onboard and let them also see the objective and the rewards. Be self relaint and have conviction on great heights, moral values, and social service. But it all starts from you!

How true is this when we look at prapatti. We need to have conviction, higher goal and get everyone on board after explaining the greatness very patiently. Not every attempt will be successful, but we should go for the low fruits first. As the baseball saying goes, "Go for the singles more often and not home run"

4/20/18, 1:55 PM - A S Rajagopalan: *Adi padam in amalanAdipiirAn*
Quick Thought

svAmi Desikan in munivAhana bhOgam, vyAkyAnam for amalanAdipiiran at Adi padam says - kAraNatvam and mokshapradAnam (cause for the universe and authority to confer mOksham) is like chatra sAmaram (umbrella and fan) for the sarvaloka saraNyan's vishesha cinnangal (Exclusive identifier for the unique protector of all the worlds).

What an amazing compression of bhagavAn's unique qualities of 6.
srushti sthithi samhAram compressed to kAraNatvam
mokshapradAnam is told here. Left out is aNupravesam and sriyapatitvam - both pervades everywhere and you can't point to an object like chatram.

svAmi desikan's unique smart way of telling - When you say bhagavAn, it means anupravesam and sriyapatitvam always there everywhere.
kAraNatvam and mokshapradAnam as chatra samAram, as required he executes.

4/25/18, 9:05 AM - A S Rajagopalan: Shirya was singing is a pAsuram from kulasekerAzhvAr perumAL tirumozhi. Though AzhvAr is so intensely in love with Lord rAmA, this pAsuram and the padikam shows how he is mesmerized with krishNa leelA.

In a nutshell - krishnA stole thd butter in secret, yasodA saw and was furious and rushing to him with a rope to tie the baby.

KrishNA was standing there to completely hide the incident - tell a lie, but white butter on red lips on his dark body exposes him so obviously. He is very scared, but when Yasoda turns the other way, krishNA makes a face (as if is this woman going to tie me! உதட்டை பிதுக்கி அழகு காட்டுகிறது).

Finally the Lord the only one who can award the mOksham, only one who is totally independent, poses as if he is the weakest, helpless person holding his pAlm together with the anjali mudrA - what a scene! yasOdA, you are the only one who gets the benefit of having this mortal eyes. She saw the extreme boundary of the ultimate bliss from the pranks from the Lord as a baby.

4/26/18, 7:02 AM - A S Rajagopalan: *Question* -
Regarding sandhya vandam and prapatti in one of Q/A sessions in Houston.
1. Why Sandhi is demanded for prapatti?
2. Is prapatti a kAmya karmA?
Answer
Yes prapatti is a kAmya karmA.
May be, and should be the last kAmya karmA.
1. For prapatti, no requirements except desire to serve bhAgavAn without any interruption. No restriction on desa, kAla, AcArA, jnAnA, dhana status etc.

How to know your irrestible, unquenching desire to serve the Lord, unless you listen to His words? Lord himself said, “sruti smriti mamai vAkyA” - “vedAs and smriti are my commands. Anyone who trespasses is my drOhi (hostile, maliciously inclined), though he may call himself as a bhaktA, but definitely he is not a vaishnavan.”

So for to be a vaishnavan, only minimal things required. First one is trikAla sandhyAvandanam for those who wear pooNal.

sAstrAs say, one who does not do sandhya vandanam is unclean and is not eligible to do any karmA. All other good deeds are of no use without sandhi. Jokingly they say, sandhi is like regular time work, and all others like dhAnam, tapas etc. are overtime. U dont get paid OT without completing regular time work.

So AcAryAs confirm first you do sandhi. That is the lowest bar u need to cross. In those days, and even some AcAryAs today demand more stringent requirements.

Theoretically, sandhi has no connection to prapatti. But prapatti needs to be done only with a living body. And that body needs to show some signs of followjng the commands of the Lord. Sandhi is the least one. AcAryAs require that and could have asked far more like SribAshyam, rahasya traya sAram, bhagavad vishayam kAlakshebham or sethu snAnam (bath at ocean near rameswaram). Think how lucky we are with such a minimal demand.

Hope this answers.

4/26/18, 7:41 AM - A S Rajagopalan: Remembering HH Mukkur Azhagiasingar used to say jokingly, “Who said prapannan is not interested in anything. He is the most greedy person. Look what he is asking - mOksham. And no compromise. He will not accept anything else. Like small children cry to get a particular toy. Of course, prapannan asks once and then not interested in anything else.”
4/26/18, 3:29 PM - A S Rajagopalan: Very good question. There is a video HH azhgiasingar talks on sthree dharmam. Briefly,
1. Acamanam after brushing.
2. take shower. put proper marks on forehead. Tie up the hair. Wear nice clothes.
3. put kolam, light thd lamp
4. Help (or influence husband) do tiruvArAdhanA
5. make or get necessary stuff for tiruvAradhanam

6. Make the kids to be religious and incolve them in pooja

Woman's role is primarily a sahakAri and saha dharma chariNi.
aDiyEn's quick thoughts. will fine tune later.

4/27/18, 9:44 AM - A S Rajagopalan: *Prapatti and real life analogies*

prapatti is the Atma vivAham (marriage of tge souls), where we are the bride, bhagavAn is the groom and the AcAryA is the officiating priest. This is similar to deha vivAham. Unlike bodily marriage, this soul marriage happens only once in this birth and in all the past births put together. That is why this ritual is sakruth kAryam (one time process) and the relation is eternal, forever.

So, this Atma vivAham can be of arranged marriage (where the bride and groom are young and don't know about each other) or love marriage {as they used call, which is self chosen}. The former one is when we do for kids or people in death bed etc. and the latter is like what we do after learning about prapatti.

The former (arranged marriage) is like Agatha Christie novel. You dont know the murderer until last page. So are the kids who did prapatti before they know anything. They may or may not get convictiin on bhagavAn and DBJ. Someone has to read the last page of the novel to them and get them convinced.

The latter is like Perry Mason novel, where you know the murderer, but needs to prove. You know the husband, but have to get love, interest and conviction. Like we did prapatti knowingly but needs to stick with it with all the temptations and DBJ thrusting us. We know what is right, but somehow can't execute it all the time in a pleasing manner.

Well, aDiyEn trying to make as simple as possible with real life analogies, though may not be too accurate.

4/30/18, 9:02 AM - A S Rajagopalan: *Life is short, prapatti is the one we got*

One of the new acronymn we use now (though concept is old only naming is new) is DIP & DAP.
Do Immediately Prapatti
and after that (may be always before or after prapatti)
Don't Analyze People.

After last 2 weeks of whirlwind of activities, aDiyEn came across so many pious and noble people. But we all know our life ends on one day. While we have the existence of our life now as a human, as a Hindu and as a vaishNavan we need to maximize its mere existence. We have a unique golden opportunity to do saraNAgaty (aka prapatti, bhara nyAsam etc.) and make sure we are not born again. period.

If we miss this opportunity, how many janmAs we may take and in what form we may take and whether we may get the same motivation or not is questionable. That is why DIP is very important. By failing the examination in 1 mark or 40 marks, a fail is a fail. svAmi desikan says, while crossing a well of 32 feet, if one falls down in the 1st feet or 30th feet he is going to drown definitely.

Life is short. Before we know, it will fly away. We all put $ in IRA (Individula Retirement Account) why? With the intention or fear that money needed to be used for sustenance when we are old and with no income. When you think of 65 and above, similarly why dont you start thinking abou 100 and over?

Prapatti is the super ira. Once you put $ (your faith) it grows multifold and you will never take anything out. You will be taken care both here and there. As bhagavad rAmAnujA said, nissamsaya: sukamAsvA (don't worry, be happy).

Please do prapatti at the next opportunity.
dAsan

5/6/18, 11:45 AM - A S Rajagopalan: There was a question on the significance of annakoota utsavam. Here is aDiyEn's two cents.
annakUDotsavam
tiruppAvAdai utsavam

In pAncharAtra Agama sAstrA, on the basis of the prAyachiitA called mahAhavirnivedanam, this festival is indicated. When there is any known or unknown flaws and/or shortcomings in the AgamA procedure, this is mandated to be done, once a year in SrI vaishNava temples.

On the similar idea, North India celebrates this festival as Govardan bhUjA, where Lord krishNA is decorated as govardana giridAri and varieties of special food are offered to the Lord and the prasAdams are distributed.

In both regions, the bottomline is offering prasAdam to as many bhAgavatAs and especially to the deserved is the objective. tatiyAradhanam (pleasing the devotees if the Lord) is cherished more than worshipping the Lord Himself.

5/6/18, 6:00 PM - A S Rajagopalan: *Today's acronyms*
Can we identify abyupagadha prArabdha (AU) vs AgAmi karma (AG) ?

AU - Already opened bag that we have agreed to endure what is already allotted for this janmA
AG - Karma done post prapatti.

AU symbol for gold. very exprnsive. u cant afford. karma is thrust on u. no avoidance. Punishment mostly goes with a slap on the wrist, if at all.

AG symbol for silver. u can afford. means that u can avoid. Dont do it. Control urself. Punishment will follow.

How do we know whether a sin we did because of AU or AG?
AU is accident
AG Is premeditated.

post martem -
if u think u could have avoided, then what u did was AG.
If no 2nd guessing and u say, its beyond me then it is AU.

Either case, this too shall pass. May be surgery without anaesthesia! but mOksham is sure.

5/7/18, 9:15 AM - A S Rajagopalan: *What is prapatti, how to do it and what will stop my reward*
Buying the ticket, getting boarding pass, safeguarding it and embarking on the journey

Simple straightforward question and answers.

1. What will mOksham (no birth at all) - prapatti is THE only one in this yugA.

2. How will I do that? - AcAryA performs for you.

3. Do I have to qualify - only qualification is craving for mokshA. nothing else. period. If u desire the reward that badly, u will not mind, but happily do small steps (like sandhya vandanam etc.)

4. How come babies and kids qualify? For them parents and guardians have some knowledge and they take them to AcAryA. He does it. Similarly AcAryA does for animals too.

5. What knowledge do I need?
You need to buy the ticket for plane journey. Need to know starting point, route and destination. That is called tattvam, hitham, purushArttam.
hitham is prapatti, purushArttam is moksham. Tattvam u understand thru ashtAksharam. So buying ticket is equal to understanding who u are, where u want to go and which route. ashtAksharam does that. Charamasloka tells u cant do by any other method.

6. dont i have to know vedA, go to temple, do charity? - No. punya or papa is not s tucket to mokshA. When u are married noone says u have to smile at ur wife, talk nicely, buy gifts. u do it because u like it. gift is not the savior of ur marriage. And so is punyam.

7. How do AcAryA do this? You go and request, demand, beg, cajole, keep on asking. He will oblige based on ur persistence. He does through dvaya mantrA, which is prapatti proces (prayOga) mantrA. Now u have the boarding pass.

8. How to safeguard boarding pass? Stay in the lounge. Be ready for boarding call anytime. Dont get attached to things not allowed in plane.

9. WHAT WOULD STOP BOARDING THE PLANE?
Remember u r still in the land of starting point. Follow the rules if that country. Here bhuloka and vedAs. Dont pick fight with fellow passengers or anyone there. u understand, it has to be so worse, they are afraid of your action. Similarly, the bhagavad apacharam (rules of the land) or worst fight with others (bhagavata apacharam) will stop u.

10. What is the worst I can do that will deny mOksham? In reality none. If u make noise in boarding lounge, they detain u for a while till u calm down and put u in the next plane. ur last day is pushed out. U may suffer more pain. Remember intensity and time of pain will play. When u calm down, u will be going happily towards ur destination.

KISS principle - Keep It Simple Stupid as they say. Be simple, humble, stupid and lazy. Dont make it any complex. It is easy, dont worry and be happy.

5/8/18, 10:10 AM - A S Rajagopalan: *What needs to be remembered in SribAshyam*

SrIbAshyam is very intricate, complex and describes a very esoteric philosophy. But kindergarten students like us need to remember a very few at this stage.

1. brahmmam is the SCO (support, Conrol, Owns) - jagad kAraNakan
2. We understand this thru vedAntA only. vedAntA is used only to understand brahmmam. brahmmam is understood only be vedAntA.
3. Moksham is a place and AtmA needs travels to it.
4. Even in mOksham jIvan is NOT equal to brammam, except for some aspects.
5. jagad vyApara varjanam - jagad srushti etc. is not for jIvan. That is exclusive privilege of the Lord.
6. bhOga mAtra sAmya lingAs cha. jiivan is equal to brammam in jnAnam, tejas, Anandam only.
7. No svarupa aikyam (no merging into single AtmA). Tattva treyam is always present. aham brahmAsmi means, I am an inseparable part of you.
8. na cha punarAvartate - jIvan never returns to samsAram. He may come to prakriti mandalam on the command of Lord. But no karma associated.
9. Now add Srimad rahasya traya sAram essence, jIvan is always aNu, bhagavAn is vibhu, that is svAbhAvikam.
May be thats all one needs to remember at the lowest stratum.
dAsan

5/10/18, 9:02 AM - A S Rajagopalan: Anu, answer to ur question

kaimkaryam - ah! many varieties

First, some technical words

seshatvam - servitude (being a slave)
paratantriyam - complete dependence
dAsatvam - waiting to do the service
kaimkaryam - performance of the act.

All are similar but slightly different emphasis.

lakshmaNA highest level seshatvam. But didnt listen to rAmA when the Lord said to stay back.

bharatA highest level of para tantriyam, he listened immediately when Lord asked him to return with pAdukA.

- dAsatvam - starbucks order taker. They are not paratantriyam and seshatvam to you.
- They may take 1/2 hr to do. You get irritated. Though dAsatvam is there, no job done yet. No kaimkaryam done.

- Your son may have seshatvam and dAsatvam, but may not listen and do the job.

- Your servant may have seshatvam only limited to working shift and may be no paratantriyam at all.

- The vessel in ur pooja room. It may have seshatvam and pAratantriyam but because jnAnam is not there, it cant do any dAsya kaimkaryam

- Standing in line and u dropped a $100 bill on the ground. The person next to you, immediately bent down, picks and give it to you. He may not have seshatvam, paratantriyam, dAsatvam, but did the act - kaimkaryam. Thats reflex action.

- That is why when we do kaimkaryam, we call as “seshi uganda kaimkaryam”

- Take shatrugnA. He says he doesn’t even know who is rAmA. All he does is kaimkaryam to bhAgavatA. bhAgavata kaimkaryam.

So, to encompass everything, we say, “seshatva paratantriya dAsatva kaimkaryam”. First 3 words here are adjectives, last one is the action.

Examples are lose and may not be perfect but but gets the point

5/10/18, 9:18 AM - A S Rajagopalan: Simply in English,
Understanding that aDiyEn is
- eternal servant to You
- have no independence at all and u r sarva svAmi
- waiting eagerly with an attitude to perform action that pleases the boss, svAmi (seshi uganda kaimkaryam)
- With all the 3 mindset, actual performance of the job (kaimkaryam).

With paramAtmA, jivAtmA should have all the above 4, in all place, space and state. That is possible only in mOksham. And that is why we ask mOksham.

Attaining mOksham is to the above mentioned kaimkaryam only. Then Anandam? its just a byproduct.
5/10/18, 9:23 AM - Anu Padmanaban: 🙏🙏🙏 amazing thank you so much..
But how can one know wthr the kainkaryam done by us pleases seshi(Svami)🙏🙏🙏 sorry again ☺
5/10/18, 9:24 AM - Anu Padmanaban: It's d divine bliss one experiences while doin kainkarya is it ?
5/10/18, 9:30 AM - Sripriya: Adiyen is trying to express Adiyen s understanding mama. Pls correct Adiyen . Thiruthi pani koLLa vinnappam🙏🙏
In moksham, we can see perumals thiruullam and can do seshi Uganda kainkaryam nicely. But here in prakriti mandalam, becoz of our karma sammandham we can't directly understand perumals thiruvullam.but we have sastras and poorvaacharya sukthis to guide us in doing seshi ugandha kainkaryam 🙏🙏
Adiyen pls forgive Adiyen for any errors🙏🙏
5/10/18, 9:31 AM - A S Rajagopalan: In noksham - sadA pasyanthi soora:. bhagavAn's mindset will be transparent.
In bhulOkA - sAstrAs, AcAryA and elders
5/10/18, 9:31 AM - A S Rajagopalan: Sripriya answered already and saw that now

5/10/18, 10:05 PM - A S Rajagopalan: *Times call for smart actions for anyone*

A sanyAsi, sAdhu was sitting in a boarding lounge and waiting with a borading pass to board a flight. He was sitting comfortably doing his meditation. Two woman sitting opposite to him, saw this sanyAsi and were making jokes and ridiculing his dress, beard etc. Sadhu opened his eyes looked at them but didnt speak a word.

The women wants to take their mockery to the next level. They saw this sadhu was wearing a very elegant and expensive watch. They told the sadhu, "You had renounced everything. Why do you need this watch? Take it off and give it to us."

Sadhu didnt speak but was making some gestures. The women understood that he cant speak, so they also made gestures about their demand and said if he does not give the watch "we will call police and report you harassed us". Sadhu didnt get it.

Women got angry. Finally the sadhu showed signs asking them to write down whatever they want to say, then he can read and respond.

The wonen wrote on a paper the whole thing whatever they were saying. "If you dont give now, We will call police and complain that you harassed us."

They handed over the sheet of paper to the sadhu. He took it and holding in his hand and said loudly, "Now you can call the police"

5/11/18, 10:34 AM - A S Rajagopalan: *Means and Ends are the same*

With saraNAgaty (prapatti, bhara nyAsam), unlike bhakthi yogam (upAsanA, dhyAnam) the route and the rewards (upAya upeyam, sAdhana sAdyam) are the same - one and only bhagavAn SrIman nArAyaNA.

nammAzhvAr in tiruvoimozhi (sAma veda sAram) declares clearly *tiruvaDiye aDaivikkum tiruvaDi serntu onRuminO * *திருவடியே அடைவிக்கும் திருவடி சேர்ந்து ஒன்றுமினோ*. Here Azhvar emphasizes "tiruvadiye adaivikkum - ye padam is important. If you hold on to Lord's lotus feet, What will you get? The same Lord's lotus feet only.

The common saying for this - pullai kAtti azhaittu pullaiye iduvAr pole. You show a bundle of grass in front of the cow. Cow looks at that and follow where ever you lead it to. When you bring the cow to shed, you give the same grass. To show bring the cow to shed, grass is upAyam. When you feed the cow with the same grass, its the phalan.

In dvaya mantrA, charaNau sarNam padam indicates both lotus feet as the upAyam, specifically. The phrases in front and at the end of that line are the qualifiers for the Lord the grantor and you the surrenderer.

5/12/18, 7:24 AM - A S Rajagopalan: *Who cares about the dead?*

People of many religion, custom and country have their own way of remembering the dead and gone. They pay tribute to those who have passed away for their contribution - physical, mental, financial, political - in some way whatever they have contributed, left and went away. In Lord's creation, in general, every single living thing has some use to something else.

In Hindu culture and particularly in Srivaishnavam cremating the dead, excluding the sanyAsis is the common practice. After 10 and 13 days, physical and emotional connections are mostly tapered, except may be whatever the genes and DNA they have left with to their descendants. To remember and say thanks to thedead and the ancestors, the descendants do some rituals - tarpaNam, srAddham etc. The forefathers are all thought to be staying in pitru lOkA and offering of sesame, water, ghee and other food during the rituals, its beleived to quench their thirst and hunger.

What if, when the deads were not ordinary baddha jIvan (bounded souls) but were prapannan (performed saranAgati for mOksham and claimed the status of muktA (liberated and no birth). They would have gone to SrI vaikuntam and not to pitru lokam. There in mOksham, bhagavAn Himself is the annam. If so, why do we have to do these rituals for them?

To answer that, we consider from two angles; giver - the forefathers who gave life, and taker - the kids born as their blood and flesh. For us as the receiver of this DNA, we are indebted till the end of our life. So we need to perform these rituals as applicable, without any fail.

Now for the givers - They may be in pitru lokA or in SrivaikuntA. If they are in pitru loka, the assumption is that they will come and receive what we offer during the rituals.

If the dead are in mOksham, then bhagavAn sends "pitru devatAs" in lieu of our parents etc. to receive offerings. Becuase they reside in SrI vaikuntam, our gratitude, duty and responsibility does not cancel out. bhagavAn Himself collects these through nominated representatives.

Think like this. You are in your father house. One day he dies. He left the house for you. But you can't claim it till u pay the mortgage. Your body is like the the house. The rituals you do is like the mortgage that has to be paid till your life is over and then byvyour son etc. Its an eternal mortgage.

So these pitru kArya rituals called naimitya karmA (based on a sake, cause or motive) is mandated by the bhagavAn. But remember, even vedAs say, listening to one's elders while they are alive outweighs far more than engaging in any number of elaborate rituals after they are passed away.

OK, what is the part of woman in performance of these mandated karmAs?
sandhyA vandanam and tiruvArAdhanam nithya karmA ; tarpaNam and srAddham naimitya karma - Be instrumental and be a catalyst. Provide supplementary support and help. SrImad vAlmiki rAmAyaNA says "saha dharma chariNi" for sItA pirAtti. To be a colleague in all dharmA.

Woman mostly does not have any direct role, but they are the core influencers, instillers and form a great moral, physical and intellectual support. Without the wife standing next, the performer is ineligible to do some rituals like OupAsanam. Woman have intricate and essential supplementary part; But its neither indispensable nor inevitable. Finally male has the ultimate responsibility while female mostly have the courtesy role only. So if wife can't participate for any reason, *it still will not excuse husband's mandated duty. *

5/19/18, 11:20 AM - A S Rajagopalan: *Question*

Adiyen just wanted to know how do we map nyasa dasakam 10 slokas to Dwayam slokam

Clarification
Wonderful question, thanks for asking. dvaya mantrA we should know piece by piece (அக்கு வேறா ஆணி வேறா) nyAsa dasakam all the slOkAs about procedure for performing prapatti and making request for flawless kaimkaryam here and there with sAtvika thyAgam. All relate to pUrvabhAgam of dvayam only. Let aDiyEn expand on how it applis to uttara bhAgam

But just like dvaya mantrA this applies as upAyam and prAttanA only during the first time of telling. Any repetition is anubhavam only. Just like watching video tape of your wedding. You don't get married each time when you watch. But gives enjoyment only. Refer (*santOshArttam* - uttarakruthyAdikAram SRTS).

Whole nyAsa dasakam can be assumed for uttara bhAgam of dvayam, going back on memory lane - this how aDiyEn did. Thinking back and enjoying now. That is why this stOtrA is nithyAnusandhAnam.

upAyam and phalan is the same. upayam at that moment of happening. phalan is reminiscing.
Instead of video we use mental pic.

So one can ask, if we are repeatedly watching, is the phalan not more important? Reward can happen only IF upAyam is done. Without happening of marriage, theres no video. Though million times you watch video, marriage HAS TO happen. Thats why the stress is upAyam, though its only once.

Hope this makes clearer.
dAsan

5/20/18, 11:02 AM - A S Rajagopalan: SrI:
dear bhAgavatAs, aDiyEn's praNAmams.

Most of us have done prapatti and are always concerned in how to lead a happy life without affecting the final objective of the attainment of mOksham. The conduct of a prapannan for the rest of the life is very critical towards achieving this goal peacefully and without any trace of doubt.

A prapannan (one who has totally and unconditionally surrendered to Lord Sriman nArAyaNA) does not have to do anything, any more for the attainment of mOksham. But the rest of his life on this earth, he needs to be extremely cautious in his way of life in following certain minimal rules and methods.

Though, one might have checked in the luggage and received the boarding pass to fly in the plane, one needs to follow certain procedure while waiting in the lounge (like be present close to the boarding area, wait for the call, go in the order in the queue, keep the boarding pass etc.) till board the plane safely and securely; otherwise there is a chance of forfeiting the right to board.

Three chapters, aDiyEn think are most important in svAmi desikan's Srimad rahasyatrayasAram (Chapter 14, 15, and 18) in this context, more so for prapannAs who live in this modern world in different countries.

Ch14: svanishtAbhij~nAdhikAram [Calibration of prapannan's Conduct]
Ch15: uttarakruthyAdhikAram [Prapannan's duties]
Ch18: aparAdha parikAradhikAram [Prapannan's faults and atonement]

aDiyEn took a few concepts at the lowest level from these chapters and delivered lectures on them. Video of the lectures are available at www.youtube.com/prapatti

Lecture notes (in English and in Tamil) is attached here. Please take a look at your leisure, and let aDiyEn know of your opinion.

Finally, aDiyEn's simplest definition and litmus test for a prapannan is "trying to be a good person to all".

thanks and if aDiyEn can be any service, please let aDiyEn know of.

5/20/18, 7:46 PM - A S Rajagopalan: *When prapatti may possibly fail*

bhagavad apachAram, bhAgavata apachAram are the only two vicious, most deadly poison that may have the potential to delay or deny the ultimate bliss, mOksham. We learned from SRTS.

bhagavad apachAram is a little easier to understand what it is and how to avoid that ever! bhAgavata apachAram is hard to define since all crimes are not equal. Stealing pencil is not same as stealing a million $ from one's own innocent friend or relative. Even these are pardonable or can be washed out by enduring the punishment.

Among the bhAgavatA, AcAryA is the crown jewel, especially the pratamAcAryA or saraNAgaty AcAryA. One who has taught the svarupa jnAnam through ashtAksharam is the pratama AcAryA. Both svAmi desikan and svAmi piLLai lOkAcAriAr concur in this. ("nere AcAryan enpathu samsAra nivartakamAna peria tirumantirattai upadesittavanai" - Direct AcAryA is the one who instructed the samsara liberating mantra ashtAksharam - SrI vacana bhushaNam)

Just in the case of bhagavad apacharam - thinking and acting that other demi gods are equal or greater than SrIman nArAyaNA - how the inexcusability is obvious, same with AcAryA. Never equate your bhara nyAsa AcAryA to anyone. period. Just like in worldly life, how you consider your husband the highest, though others defintely would be more handsome, rich and knowledegable, same applies to AcAryAs. You definitely have to give respect to everyone. No denial. But don't cross the line. That is why some paramaikantis won't even go to other AcAryA asramam/madam and will not consume SrI pAda theertham.

Our religion, sampradAyam and family traditions are so widespread and different. But try to follow yours. Don't jump in to others because it is easy or due to others' compulsion. In the modern world, we see friends and families are all in mixed mode of faith and tradition.

Post prapatti is easy if we adopt to become very lazy like tondaradipodi AzhvAr says. There was a book a few years back titled, "Whatever I need to know, I learned in kindergarten". Thats absolutely true with prapatti.

No need to acquire any more knowledge except the one that helps you to perform flawless kaimkaryam, in the rest of the days.
nisamsaya: sukamAsvA.
Dont worry. Be happy.

5/24/18, 7:55 PM - A S Rajagopalan: "sUrya patrE sthitO krishnO vatapatram na smaryatE"

Standing in the brightness of leaflike sunlight, Krishna does not remember anymore the vaTapatram that he once slept on
5/24/18, 7:57 PM - A S Rajagopalan: Suresh, our Asu kavi's (instant composer) slOkA. amazing knowledge and poetic skills. dAsan
5/24/18, 8:55 PM - Suri: dAsan. It is nothing but the result of blessings by elders and bhAgavatAs. Here's the complete slOkam:

sandhyA bhItO tvaran mitraH mOkshapAdam AlingyatE |
sUryapatrE sthitO krishnO vaTapatram na smaryatE ||

Fearing the onset of 'sandhyA' (end part of his life), urgently Suryan embraces the 'only' mOksha mArgam - Lord Krishna's feet. Pleased, Sri Krishna basks in the leaflike sunlight, and even forgets the 'vaTa patram' that he once slept on during praLayam!

5/24/18, 11:01 PM - A S Rajagopalan: *More on DAP*
(Dont Analyze People)

One of the most important self constraint that needs to be applied by anyone, especially prapannan (post prapatti).

bOdhAyana gruhya sutrA has a nice slOkA, which svAmi desikan quotes in sAra sangraham, a chillarai rahasyam -
dharma sAstrA ratA rUDA:
veda gadkadharA: dvijA:
kreetA artamapi yatbruyu:
sadharma: paramO mata:

Those who are riding on the chariot called dharma sAstrA, brAhmaNAs who carry the dagger called vedA, whatever they utter even just for fun, that is considered to be the dharmA supreme.

So even sAstrAs say, what great people say is sAstrA. Andal said the same, melaiyAr seyvanagaL
(what elders have practised). Our sAstrA, sampradAyam, anushtAnam has come a long way of thousands of centuries. Of course, variation, disparity, and idiosyncrasies is inevitable.

As svAmi desikA said, if two pranANAs are contradicting, it is not always one is right and the other is wrong. Both definitely are correct. Only thing is that we lack the knowledge to reconcile the apparent disconnect.

So, try to avoid calling someone wrong, unless you are certain. Even then, You being right, it doesn't automatically make the other one is wrong. Many times, silence is a good medicine.

6/1/18, 5:46 PM - A S Rajagopalan: *Big question - How to spend rest of our time!*

prapannAs, and prapannA aspirant should spend the time in a useful, positive way that enhances their good nature, bhakthi and flawless kaimkaryam. Remember what we said DAP for prapannAs and DIP for prapannA aspirants.

We are bombarded with info from many mediums (TV, facebook, chat, email, news paper, magazines etc). But most of them are worldly related. Even those that are spiritual and religious, they are of generic nature.

svAmi desikan in SrImad rahasya traya sAram classifies - asArA, alpha sArA, sArA, sAradara and sAratama (sArA = essence or most essential). We should be inclined towards sAratama - highest essence. Those are found only in kAlakshebham and intimate upadesam from AcAryAs and mahAns. Those info cant be thrown at crowd but had be carefully handed

over to qualified audience. svAmi desikan say that sathsamprdAya vishyams not to be thrown like rice puffs towards the crowd in the road, but carefully passed on like ancestry jewels.

The sAratama - Highest essence - can be found in grantha chathushtyam - SrIbashyam, gItA bashyam, srimad rahasya traya sAram and bhagavad vishayam (tiru ARAyirap padi vyAkyAnam for tiruvoimozhi) and AcAryA updesams.

Though attraction may be strong and voluminous, and even thrashed on us, we need to be discriminative. Think that you are holding the boarding pass and where you would pay your most attention to!

svAmi desikan states that prapannan does not need any more jnAnam other than that those helps him to perform flawless kaimkaryam.

Of course we are all bounded and responsible for the gruhastha. (married) life. But we will enjoy the rest of our time in the most useful way.

6/4/18, 4:57 PM - A S Rajagopalan: *Whats in a name !*
Mason Lectures

Most lectures are delivered from Mason, OH and thats why the name. Thats the easy anyApadesam.

Mason means builders. We are all *building steps for us and others to reach mOksham*. *svAmi desikan describes in parama pada sOpAnam, steps to go to moksham, Srivaikuntam*. Thanks to our great AcAryAs and their infinite compassion, we learn the prapatti sAstram, the DIP & DAP, and try to spread this rare jewel, a treasure which is rare to attain even after trillion janmAs of bhakthi yogam. Please tell about the greatness and rewards of saraNAgaty to thosewho lend the ears. Go for the low fruits. This is a win-win situation.

We need to be first clear in our mind, and have support and strength. We need trust and accessibility. All these are built and polished as we listen more and more sat sampradAya vishayams. Our group here is small, focused - in a way like a kAlaksheba gOshti. Only those who show interest to join are added. We concentrate on details, specific objective of various lectures and individual interaction, as much possible - Once basic knowledge and affection are seeded, anushtAnam comes by itself.

One coach said, “Winning is not everything, its the only thing”. Same here. PRAPATTI IS THE ONLY thing for us. Rest are all padding. AcAryA is one bookend. bhagavAn is the other one. bhakthi is one, anushtAnam is the other. bhagavad kaimkaryam is one, bhAgavata kaimkaryam is the other. ekantam is one, goshti is the other. sarIra food is one, AtmA food is the other. We need both the bookends. But balance is the keyword. Between this we squeeze our desires, aspirations, cravings within the boundary of sampradAyam.

Prapatti is like an expensive diamond necklace. Box, cover, bag, locker, security guard are all there for only one reason. To protect the necklace. SrIbAshyam, Srimad rahasya traya sAram, divya prabhandham AcArya updesam and all email, chat and activities all are there to protect and cherish saraNAgaty, prapatti, bhara nyAsam. Simply to safeguard the boarding pass.

Here in this small group, we talk, question, and argue (sometimes) with only one objective. Try to learn better and spread about prapatti.

In dayA satakam, svAmi desikA refers him as a farmer. Here we are all masons, trying to build a tiny, minuscule structure on His grand plan on the path of moksham. As svami desikan said, methniyil irukkirOme vidiyinAle - Our life on earth continues to perform good action, on the grace of the Lord. That small anil kaimkaryam (squirrel service) in building the bridge to mOksham. *Thats why the name Mason Lectures, the svApadesam.*

6/6/18, 11:47 AM - A S Rajagopalan: Sharing aDiyEn's view in answering questions from a bhAgavatA

Prapatti and kalai differences

Both vada kalai (VK) and Ten kalai (TK) accept prapatti concept.

VK - do it as a separate ritual.
TK - contained in samAsrayaNam

VK - During bhara nyAsam moksham is requested to grant at the end of current janmA
TK - No request is made because Lord knows when to give it to you.

VK - markaTa kishOra nyAyam (monkey and its cub) - siddhOpAyam + SadhyOpAyam
TN - mArjAra kishora nyAyam (cat and its cub) just siddhOpayam only

VK - Believe in Moksham At The End of Life, {MATEL} as requested by them and also as confirmed by tirukkachi nambi when he heard 6 sentences from Lord devAdi rAjA and transmitted to bhagavad rAmAnujA.

aDiyEn's humble advice is to follow what your AcAryA told. Looking curiously elsewhere may be interesting and may even expand knowledge. But if not careful, and be satvic in nature, it may lead into discriminative thinking and disputes. If at all venture into learning, please accept varieties with open mind.
6/6/18, 11:52 AM - A S Rajagopalan: Atma nikshebam is critical as svAmi desikan points out in sAnga prapadanAdikAram in SRTS. Pl listen to yday's divya desa anubhavam - 061 tirukAragam where this is elaborated.
6/6/18, 2:23 PM - +1 (845) 464-0071: According to Swami Desikan when Bhakti Marga is compared to Prapatti, the effectiveness of the latter is one to one crore part. This is not said to speak low of Bhakti marga but the relative effectiveness and ease of the prapatti marga.

Harisharanam
6/6/18, 2:24 PM - A S Rajagopalan: Absolutely correct. He also says dont downplay rishis who do bhakthi. In fact they r the one told us about prapatti.

6/9/18, 10:33 AM - A S Rajagopalan: *Control what?*

There is an interesting slOkA svAmi desikan quotes in chillarai rahasyam

chatvAri yasya dvarANi suguptAni manishiNa
upastam udaram pANi: vAk caturthi vai pumAn

For any sin to occur in this world, there are only four ways - indriyam for desire, stomach, hands and tongue. One who controls them will cherished as a wise person.

svAmi deals with this in rahasya ratnAvaLi hrudayam in the context of sins that may occur due to misconduct of prapannan. Though these sins will not push a prapannan to naragam (hell), but sure it will have adverse effect on him. For that, either enduring it, or remedial action is mandated.

First one is to refrain from illicit relation {I from our old acronym SKIDS}. Controlling is essential.

Secondly, stomach. Filling the stomach is always desired many. vedAs proclaim to fill with 50% with food, 25% with water and 25% with air. That means eating half stomach is a full meal. And what should be filled with is also the key. Only sAtvik foods, preferably should be consumed.

Thirdly hand. Stealing, Killing, hurting others etc. needs to be totally eliminated {S and K in the acronym}. Modern court of law also condemns these, including raising the hands against children.

Fourth tongue. This may be most difficult indriyam to control. It is responsible for what goes in to stomach and what comes out from mind. Tongue should be controlled by quality and not the taste or quantity of the food, ideally. Similarly good words and not undesirable language should be uttered. Many sayings quote, people may forget million things but not the words you had told someday, even as a joke!

For sins not even to approach, controlling of all the four would be very desirable for anyone. For prapannan, it may be somewhat easier, if he *keeps looking at boarding pass and delight himself on the thoughts of the ultimate target destination.*

6/10/18, 8:32 PM - A S Rajagopalan: *What is His part in all these?*

We often wonder how much freedom we really have. Question commonly pops -Is bhagavAn preplanned everything and takes us through automatic control or do we have manual intervention and turn it on our own agenda? Simple answer is both, it depends.

In Bhagavad GItA, Lord KrishNA says, for any action by cetanA, 5 elements come into play - the body, the doer, the senses, the efforts of indriyAs and divine providence. If you look the order bhagavAn comes only 5th. So you are responsible.

In pAduka sahasram svAmi desikan says “daivam atra pramANam”. In Tamil we say, avan anRi aNuvumbasaiyAdhu (Without Him, even atom wont move). That means He us responsible.

Looks both contradicting. If bhagavAn does all, then why do I have to pay. If I have to do my own way, how come I don’t get all the independence! Doesn’t look like a fair game!!

Well, svAmi desikan answers clearly what is the role of bhagavan, when we do whatever we do. svAmi summarizes bhagavan plays 8 different roles
1. kartA - He is the doer. goes inside an item and does srusti etc.
2. prerakA - Gives some knowledge to jIvAs and commands them
3. anumanta - when a cetana does a job, he makes him to do it
4. sahakAri - shoulder on the task what cetnA
5. watches directly the action of the cetanA
6. phalapratan Awards consequence for cetanA’s actions
7. bali - Receives the benefit of cetanA’s action
8. udAseenan - stands aloof.

understandind that there is fine line between some of them, but it is definite bhagavAn is always present in all our actions. Only the mode changes and He doesn’t tell us!

6/10/18, 8:52 PM - +1 (845) 464-0071: *What is His part in all these?*

We often wonder how much freedom we really have. Question commonly pops -Is bhagavAn preplanned everything and takes us through automatic control or do we have manual intervention and turn it on our own agenda? Simple answer is both, it depends.

In Bhagavad GItA, Lord KrishNA says, for any action by cetanA, 5 elements come into play - the body, the doer, the senses, the efforts of indriyAs and divine providence. If you look the order bhagavAn comes only 5th. So you are responsible.

In pAduka sahasram svAmi desikan says “daivam atra pramANam”. In Tamil we say, avan anRi aNuvumbasaiyAdhu (Without Him, even atom wont move). That means He us responsible.

Looks both contradicting. If bhagavAn does all, then why do I have to pay. If I have to do my own way, how come I don’t get all the independence! Doesn’t look like a fair game!!

Well, svAmi desikan answers clearly what is the role of bhagavan, when we do whatever we do. svAmi summarizes bhagavan plays 8 different roles
1. kartA - He is the doer. goes inside an item and does srusti etc.
2. prerakA - Gives some knowledge to jIvAs and commands them
3. anumanta - when a cetana does a job, he makes him to do it
4. sahakAri - shoulder on the task what cetnA
5. watches directly the action of the cetanA
6. phalapratan Awards consequence for cetanA’s actions
7. bali - Receives the benefit of cetanA’s action
8. udAseenan - stands aloof.

understandind that there is fine line between some of them, but it is definite bhagavAn is always present in all our actions. Only the mode changes and He doesn’t tell us!

6/11/18, 7:45 PM - A S Rajagopalan: *As important as tirumAngalyam (mangaLa sUtrA)*

In vAlimiki rAmAyaNA, several woman were characterized to the highest sacred level, sometimes even more than the rishis who do nothing but constant meditation (upAsanA dhyAnam) of the Lord.

ahalyA, mandOdari, sItA, tArA, sabhari etc. are some. sItA piratti, sAkshAth mahalakkshmi svarupam had updesam (instructions) from anasuyA on what is important for a married woman. goddess lakshmi is being taught about pAtivrata dharmam; you can imagine the greatness of the teacher anasUyA. anasUyA means no asuyA (no jealousy or envy. It is not that she has no jealousy on anyone, but she acts in a way that no one is jealous of her. What a great mentor sItA has got!

anasuyA advises, sItA, a husband is more than just a husband. He is the father, mother, friend, helper confidant, guide, guru etc. A married woman sees everything in her husband. Whether she stays in city or village, he is rich or poor, healthy or sick, loyalty of the wife and the devotion should be supreme and no less. There is nothing more a woman can get from anyone anytime, anywhere more than her husband.

sItA pirAtti politely answers anasuyA in her own splendid level. “I am very grateful to hear such good advice from you. I love my husband more than anything else. I would love him in whatever the state he may be. Even he is the worst, I would love him dearly. Unfortunately, even if I would like, I cant prove that to you; since He displays the highest character and noble qualities than any man can even imagine. What can I do to prove that has to arise from an impossible situation.

A perfect answer only pirAtti can come up with. bhagavAn cant be separated from noble qualities. Even in an hypothetical case if it happens, I love him. why? because I am his wife. We as seshabhutAs and prapannAs have no choice except to love him, respect him and pray to Him. tirumAngalyam (mangala sUtrA) is the most beautiful ornament any married woman can possess and cherish. tirumAngalyam = *prapannan’s characters in the Atma vivAham with bhagavAn.*

6/12/18, 10:26 PM - A S Rajagopalan: Which is powerful solitude or good company - tapas or sathsangham!

Once there was a huge debate between rishis visvAmitrAvand vasishtA as to which is more powerful - tapas or sathsangham. visvamitra claimed its tapas and vasishtA sided with satsangham. Both could not resolve and went to Adi seshan to give the verdict as who is right.

Adi seshan told them, “You know I am very busy in doing my job. I am holding the earth, the task given by the Lord. If anyone of you hold for a fee minutes, I will be free and then I can think hard and clearly. VisvAnitrA attempted first. He could not hold on not even a few moments. He applied all the powers from his tapas, still could not succeed. Then vasishtA attempted and he succeeded by applying power derived from a tiny portion of his sathsanga mahimai.

After a few moments, visvAmitrA questioned Adi seshan why he hasn’t answered. Smilingly, Adi seshan replied, isn’t it obvious that in what you have failed using all your tapO balam, vashisthA accomplished by applying only a tiny portion from his glory of sathsangham.

vashishtA means most excellent, very rich, the best. vasishtA means he is complete with ashta siddhis - like animA, mahimA etc.

vasishtA was great not only because he is the guru, AcAryA for Lord rAmA, but he had controlled the indriyams better than anyone else.

When visvAmitrA sent an asurA and killed vasishtA son named sakthi, vasishtA grandson parAsarA commenced a yajjA to kill all the rAkshasAs. vashishtA interfered and advised ParAsarA, “Enough. Let the wrath be appeased. No one kills anyone. Every man reaps the consequence of his own acts. Anger is the passion of fools. Mercy is the might of the righteous.

Amazing personality, vasishtA for him to be kind even to the one who killed his own son! He derived that power and other noble qualities from sathsangham. Easy comparison is tapas is like driving in expressway and sathsangham is driving in a crowded local city traffic.

6/13/18, 10:33 AM - A S Rajagopalan: *Why we do the things what we do!*

Whatever we face every moment in our life is primarily due to our own karmA (K). What we had sowed from unknown period, we have to reap. We know about for every action there is a reaction - may be equivalent and opposite or not. But surely there is some repercussion. Other than our karmA, may be something else also dictates.

A small portion may arise due to our peripheral connection (P) - parents, friends, relatives, community, AcAryA etc. Sometimes when they are painted with a huge brush, being in the periphery, we also get involved. Rain pours even if there is one good person in town, as the proverb says. Everyone benefits/suffers due to the aura - like familycurse, AcAryA kadAksham etc.

Even smaller portion may be due to bhagavAn’s leelA. (L) He cant sit still. He wants to play and nothing on our part causes that. But he chooses even rishis, great mahAns, noble persons also atHis discretion. We learn from ithihAsa purANAs, about all mystical act of the Lord on innocent bystander. We don’t have any choice here - lokavath leelA kaivalyam as the brahma sUtrA says, whole universe is for, by and to Him.

Think of driving the car.
Most of the time, its under your control - like your karmA. (K).
Sometimes who loaned the car to you forgot to tell there is no gas or tire is bad; or other driver next to you is a rash driver. (P).
Finally, suddenly while driving the car, it releases smoke; brake doesn’t work. faced with thunderstorm not in the forecast (L). bhagavAn plays with you. We cant question why! For example we might have done a very noble action which we would never do in our life and vice versa. That is totally His game.

Is the process or product important? Is the destination or journey important? Is waiting for wedding to happen or after wedding is important? Both are important. But in many cases former is more ecstatically happier than the latter.

Our AcAryAs advise waiting for 6 hours for perumAL sevai is more important than the sevai itself. Waiting is our svarupam and sevai is bonus. Similarly waiting for moksham is more delectable though mixed with some anxiety and restlessness. Take it as AzhvAr says, adhuvum avanadu innaruLe (Even that is His sweet blessings only). Enjoy the process without much complaining, because it is His kaimkaryam.

6/14/18, 2:31 PM - A S Rajagopalan: *Key to riches is to own nothing - nama:*

*Lighter you are the higher you fly. * Not only valid for hot air balloons, this is very well one of the cornerstone mottos for prapatti, saraNAgati, total unconditional surrender.

In SrIvaishnava sampradAyam, three rahasyams are lynchpins. Without them, whole philosophy will collapse. In that, ashtAksharam (tirumantiram, mUla mantiram) is very essential to understand who we are (svarupa jnAnam). In that the middle word is nama: AcAryAs claim that single word indicates incredible amount of meanings. We will glance a couple of them here.

"ma" means jIvan because "ma kAram" indicates jnAnam and jIvan is 25th tattvam (in Sanskrit alphabets 25 th letter also), it is a substance for the jnAnam (attributive knowledge DBJ dharma bhuta jnAnam) and it knows itself (substantive knowledge - dharmi jnAnam DJ). The na in front indicates negation. So nama: means no jIvan? Its not that. We have to interpret intelligently.

First word is praNavam That is a, u and m. There also the m - ma kAram indicates jIvan. That ma needs to be brought behind nama: to make it na mama. Now you know how nama: gives meaning as na mama.
na mama means not mine. What is not mine ? Anything and everything. Including the jIvan. The jivan which calls itself as I doesnot belong to itself. Simply you own nothing.

svAmi desikan summarizes very succinctly
1. Nothing is seshan to jivan (servant)
2. jivan is not seshan to himself.
3. jivan will never be a seshi (master)
4. jivan has no svatantram

When you look at that, you arrive at the conclusion - You don't own your body. You don't own your AtmA. Then who are you? There is nothing you own - as the word nama: indicates. You are a servant, an owned item, exists for the only purpose of the Lord - That is derived from other words in tirumantiram.

aDiyEn's lectures explain these. But for easy and quick reference and also to get everyone on board, aDiyEn write these topics, though they are somewhat complex for first time reader.

Give up everything; you will get more than everything.

[6/15, 10:25 PM] A S Rajagopalan: *Today's snippet*

His will

There was a small town and in it was a famous Ram Mandir. Many people in the town make a habit of visiting the temple and make request that their prayers need to be answered. There was a sweeper working there, allocated to that temple, by the town authority.

One day the sweeper looked at Lord Ram and asked, “Aren’t you bored, people cone everyday asking for this and act as if they are good people. Aren’t you tired?” bhagavAn answered to that sweeper, Yes I am tired. But what can I do, no one can do my job”. Sweeper said, “I can do your job, whats the big deal, just standing like a stone, should be easy”. Bhagavan smilingly said, Do you want to try, We’ll switch our places just for a day. And that gives me a chance to get out and visit the town. But one thing must be sure. You should keep your mouth shut the whole day.” Lord said like that and they switched the roles.

First came was a very rich man. He was so exuberant and prostrated to the Lord and said, “BhagavAn, you made me very happy. I got profits multiple times more than I expected this year in my business. I really thank you”. While prostrating his wallet slipped from his picket and fall on the ground. Without realizing the rich left the temple.

After a fee minutes, there comes a very poor man. He was prostrating to the Lord in tears and was saying, “I don’t have any money. My family including me have not eaten for three days. Oh Lord! Show mercy on me”. When he got up from prostration, he saw a wallet lying on the floor. Lo and behold! God is immediate in answering our earnest request. Thinking like that the poor man took the wallet as the direct blessing from the Lord and left.

Now comes a sailor to the temple. He was anchored there for a day and got so bored and turned to the temple for diversion. Meanwhile, the richman found out his wallet was missing. He backtracked in memory and realized it must have been lost in the temple. So he rushed to the temple with police and saw the sailor was roaming inside. Richman said to police, Catch this guy. He is the one hiding my wallet. Stay here one night and keep moving to other place. Its easy for him to steal and run away. Beat him up till he spits out the truth.” Police started beating the sailor severely and he was crying in deep pain. The lord, our sweeper now was seeing and couldn’t hold the silence. He remarked loudly, “You stupid police, you are punishing the wrong guy. The guy who stole was that poor man lives in the town and go after him”.

At the end of the day Lord cane back and was ready exchange back the roles. He asked the sweeper, “How was the day?” The sweeper replied, “I don’t know how you still stand like a stone after seeing so many atrocities. Only you can ignore truth and stay quiet.” Then the Lord asked what happened and the sweeper iterated the incidents that had happened.

Lord said, “I have asked to keep quiet. But you broke the agreement and caused enough damage! Rich man made money in illegal ways and I want to get some of his money away from him. Poor man was honest and a devotee and I wanted to give that money to him. And finally the sailor, I wanted police to arrest him and put in jail. This way he will miss boarding his ship. I wanted that because that ship will be smashed into pieces and all of them on board will die. I wanted to save the sailor by keeping him in jail for overnight. You spoiled all if my plans.”

When the Lord does not answer your prayers, you know that He is not ignoring but He is doing what is best for you!

[6/16, 10:27 AM] A S Rajagopalan: *karmA - flea sticking to the flesh*

Lord krishNA in bhagavad gItA says **Abrahma bhuvanAl lOkA: punar Avartina: arjunA* - Hey arjunA all the worlds up to brahma lokam is of the nature of getting destroyed and created once again. What does this mean? Anyone under brahmA srushti including him is dead after sometime and is born again. So if you think brahmA is chief and all, forget it. He is just like you - in birth and death. If that so, who gives and what determines his birth?

KrishNA continues, *mAm upetya tu kaunteya punar janma na vidyate *- But, hey kunti’s son, listen - anyone who has attained me has no next janmA at all. If that is the case of one attained krishNA is that great, then you can imagine how great is krishNA would be!!

tiruppAnAzhvAr, who was from untouchable class (brought up in that clan) amazingly put this slOkA in *one word -

amalan*. Our purvAcAryAs so nicely interpret amalan is not only He is beyond all flaws and dirts, He can grant you that. Simply He is the svAmi in moksham, nitya vibhuti and only He has the power, willingness, and compassion tonly to take you there

This slOkA is quoted by bhagavad rAmAnujA towards the end of SribAshyam. The moral is, *Even if brahmA dies, karmA (yours and his) will not die.* For the karmA to get nullified and go to mOksham, surrendering to Lord krishNA is the only plausible means as confirmed in Krishna charama slOkA.

[6/17, 9:02 AM] A S Rajagopalan: *Happy Father's Day*

bhagavAn is compared to mother and father in many of our pramANams - sruti, smrti, ithihAsa, purANAs, divya prabhandham and AcArya stisookthis. Many times both comparison is used like *piteva mAta cha, mAtA pitA yuvataya * etc. Its also common to see a comparison to mother alone is mentioned. But not that often a comparison to father alone is mentioned.

Here is one place
*tanati ena ninRa tanit tirumAl tALil talai vaittom satakopan arulinAle *(Lord Sriyapati, SrIman nArAyaNA standing as a father and on His lotus feet we put our head due to the blessings of nammAzhvAr mAran satakopan, svAmi desikan says in chillarai rahasyam. Why father alone (He is mentioned here as tirumAl, just like dvayam)

May be brcause in mummaNikkovai, svAmi says, *tAyum nIye cAyai tantu ugattalil, tantaiyum nIye mundi ninRu aLittalil"* (You are mother also, since you follow me as a shadow and protect. You are also father because you stand in front and bless). Father gives mOksham and mother does the recommendation is a common agreement between them.

So with nammAzhvAr srIsookthis, we understand and execute prapatti under the lotus feet of SrIman nArayaNA. Of course when we say nammAzhvAr, your AcArya to all the way nammAzhvAr, visvaksrnA and pirAtti is implicit in the AcAryA lineage.

Remember
DIP - Do Immediately Prapatti
DAP - Don't Analyze People

dAsan

[6/20, 9:22 AM] A S Rajagopalan: *Cow the sacred one - all in all*

panca-gavyA (5 got from cow) is a concoction prepared by mixing in proportion 5 products received from cow - 3 direct products - milk, cow dung, cow urine; and 2 derived products - yogurt and ghee (clarified butter). Actual preparation takes several days.

pancAmrita may be familar to many substitutes honey and sugar instead of cow urine and cow dung.

Consumption pancagavyA of this required in many ritualistic ceremonies, though may not be followed now. For upanayanam and even for wedding this was mandated not too long ago. For panca samskAram and bhara nyAsam, some AcAryAs make this mandatory even today.

Though scientific proof may not have enough backing at present, there are some astonishing life experiences. It is hard to verify and convince on the authenticity and rational validity of the claims, but spiritually it is very interesting and uplifts our heart to visualize the sacredness of the cow.

[6/24, 8:12 PM] A S Rajagopalan: *Who really is umapathi?*

In SrI bAshyam there is a terminology called sAmAnADikaraNyam - which states the words thatvrefers the body (sarIram) would refer the soul (AtmA) also. When we say brahmA or shivA it represents chatur muka brahmA and rudrA; but it also represent SrIman nArAyaNA who is antaryAmi (in-dwelling). So umApathy may represent ShivA externally, but it also represent nArAyaNA internally.

Let us give another interpretation. Niruktam in Sanskrit says u, mA and SrI are the same. It is customary to put SrI at the top of the first page of any document or mail. The equivalent letter in Tamil for that Sanskrit SrI is u (உ). So some put u also. mA means big, wealth etc. and represents thAyyAr. Combining u mA SrI - in a crude way people called u ma chi = ummAchi. You may remember thats the word many teach to young children about perumAL.

So u means Lakshmi. mA means lakshmi. umA is lakshmi and umApathi is lakshmi's husband = SrIman nArAyaNA. (This idea was presented by HH 22nd parakAla madam jeeyar in his Lakshmi upAyatva deepam)

[6/25, 12:50 PM] A S Rajagopalan: *Why bhagavAn is deaf on my prayers?*

This is a common question, most ask at some point of time in their life. bhagavAn is sthuthi priyan - loves to Hear about His glories. If that so, when I shout all the way to heaven, why is He deaf?

He is not deaf, definitely hearing. But may be not listening. hearing is one way. listening is two ways. That is to hear and act on it. Andal taught this intricacy in tiruppAvai - keliirO (கேளீரோ).

Next question is why bhagavAn not acting? May be our prArabdha karmA and AgAmi (opened past karmAs and post prapatt karmAs) are so huge, it is offsetting current prayers.

Is it for all people like that! is there noone at least one person with a good karma? Why the prayers not answered to him, even though it was earnestly and with fervor had been requested?

svAmi desikan shows an illustration called kunDadAra upAkyAnam (tale or anecdote) in SRTS. There was one poor brahmin who wanted wealth and try to pray to someone who can bless him the quickest. He came to know a deity kunDadAra (K) who had no bhaktA and can grant the wishes, very fast. The brahmin did the penance towards him. In his dream, the brahmin saw this K was requesting another higher deity manibadran M. K was pleading. So M asked what is his wish and said that he can give enormous wealth. But K refused and said, "All I want this poor brahmin to get discriminative knowledge (vivekam) and stick to dharmA". Though M try to offer many things, K refused and wanted abhyAsam on dharma for that brahmin.

Brahmin with those blessings did a lot of penance, and elevated to a jnAni status. With his tapo bhalam(power of penance) he wanted to give a kingdom, an empire to someone and make that person great. Now K interfered and said, "look all those in naragA (hell)! some of them once were great kings. What is the point of blessing trivial and temporary rewards (alpha astira phalan)? They are pravrutti karmA (mfeeding in itself) You should give that which is good eternally." (nivrutti dharma (liberating means). The brahmin realized and corrected himself.

This tale tells that those who are really interested in us will not give things that are harmful to us, however adamantly we pray for. Like mother refuse to give fire or knife, even the baby is begging to play with.

bhagavAn and AcAryAs bless only good things to us, even we ask bad things, knowingly or unknowingly. We ask unknowingly. Kunti asked knowingly. So, the axiom - whatever bhagavan does, it is always good - that mahavisvAsam we need to practice on.

[6/25, 3:43 PM] +61 406 133 233: Sri:
Srimathe Ramanujaaya Nama:

Ukaaram (உ)

It is customary in sanskrit to start writing with श्री: (Sri:)

श्री: represent mahalakshmi or piraati. In the pranavam Om (அ+உ+ம), the ukaaram, உ represent the piraati sambandham between Akaaram "அ" the paramaathma and makaaram "ம" the jeevathma.

Hence the reason behind using श्री: before the start is that piraati removes all kinds of hurdles and hindrance and ensures prosperity and fullfillness in form of Sri Lakshmi Kataaksham.

The same custom would have prevailed in tamil also and became common to use the equivalent of श्री: in tamil, namely the " உ " to start writing, be it a grocery list, letter or an invitation.

In many literary works the authors use either உ as stand alone or the combination of அ+உ+ம as the first letters to the words used in their first stanza.

Thiruvalluvar used all three in his first kural A(அ)kara...mu(ம+உ) dhala ezhuthellaamu

Kambar starts Kamba Raamayanam with U(உ)lagam yaavayum thaamula vaakalum.

Swamy Nammazhvar starts thiruvaaimozhi U(உ)yarvara uyarnalam udayavan yavanavan.

Thirupaanazhwar uses அ+உ+ம in his first three paasurams i.e. a(அ)malanaadhipiran; u(உ)yarndha and m(ம)andhipaai..

In olden days when palm leaves are used, the letter உ was first written to ensure the suitability of particular palm leaves to further write upon.

These show the use of ukaaram to highlight piraati or aacharya sambandham to dedicate their works at the feet of the perumal.

Thayaar only shows the feet of perumal to a jeevathma. But who will show the feet of Thayaar to a jeevathma? Its the aacharyan.
Avvaanavarku Mavvaanavar adimai enru Uvvaanavar uraithaar (அவ்வானவற்கு மவ்வானவர் அடிமை என்று உவ்வானவர் உரைத்தார் ").

Hence for those like aazhwaars who are in prathama paruva nishtai, ukaaram is piraati. Those like us in charama paruva nishtai, ukaaram is always aacharyan.

Aacharyan thiruvadigalae sharanam.

Kshamikka prarthikiraen

aDiyEn dAsan.

[6/25, 4:12 PM] A S Rajagopalan: Uplifting ideas from down under. tks Ramesh svAmin. Pl continue to post.

[6/26, 12:53 PM] A S Rajagopalan: *Unintended (good) Consequences*

AcAryA anugraham is mandatory for attaining mOksham, svAmi desikA affims in SrImad rahasya traya sAram, in

guruparampA sAra. To approach AcAryA, first six things have to happen. In that list, first 2 are bhagavAn's nirheutka krupA (causeless mercy) and yAtrichika puNyam (accidental good deed).

In paramapada sOpAnam, svami explains more about this unintended consequences, of course about positive rewards. *ajjnAta, yAtrichika, Anushangika, sAmAnya bhuddhumUla, sukrutha visheshangalai vyAjamAk koNdu* bhagavAn is very happy and bless us, even though thesegood acts are not directly intended to be done. Let us look how we all benefit by these.

ajJAta – (unaware). Doing something without knowing it is a good act. Someone selling rice says, "This is Srirangam rice." By mentioning the word Srirangam, he gets the benefit.

yAdRcchika – (accidental) – Happens unexpectedly. A person got lost in driving the car and going around a block in circles. A temple was there in that block and bhagavan assumes he did the pradakshiNam.

AnuSaGika – (coincidental) When working on something else, this may be done as ancillory. Before embarking the plane, giving the unopened water bottle to someone, instead of throwing it away.

prAsaGgika – (supplemental)- When performing a task, do with the intention let this also be there. You go to NY for sightseeing and while you are there, visit the temple.

sAmAnya buddhi mUla – You are doing a good act knowingly, but the goodness is enhanced. You are helping someone. That person may be a great bhAgavatA.
[6/30, 6:44 AM] A S Rajagopalan: aDiyEn have visited that sthalam many times.

pon villaintha kalLattur is next to chengelpet about 90 min from Chennai. Two separate temples are there in the same street. SrI lakshmi nrusimhA and dharba sayana rAmAr.

svAmi desikA stayed here overnight and at that time could not get anything to offer to his hayagrIva moorthy. Next morning, people complained that their paddy field was spoiled by a horse running around there. When everyone went saw the place where thr horse roamed around was turned into gold. That is why the name pon villaintha - Gold yielded (paddy field) town.

[6/30, 7:13 PM] A S Rajagopalan: *Today's Snippet *
Can you believe all the sAstrAs?

sAstrAs are pramANAs (rule book) that indicates clearly the target, bhagavAn. In our sampradAyam, we have sruti, smriti, ithihAsa, purANA, Agama sAstrAs and also AzhvAr prabhandham and AcAryA srisookthis. The target will be crystal clear, only if the object through which we look is proper and a correct one. For example, if the mirror is crooked, how would be the projected image?

BhagavAn made many avatArams to rescue the humandkind from samsAram; many times to help the celestials (devAs) from the tyranny of demons (asurAs). Most common avatArams like rAmA, krishNa, nrusimhA we know, bhagavAn protects the sAdhus, innocent, law abiding citizens. Law here, we mean dharma sAstrAs. dharma simply tells what you can do and what you should not do within the context of location, time and other binding factors.

But among countless avatArams bhagavAn take, there are some like buddhAvatAram, where Lord sides with the evil people. Mainly to distract them from dharma and sAstrAs. Evil is applied to remove the evil. So, in buddhAvatAram, bhagavAn tells them, "Don't believe vedAs, don't believe dharma sAstrAs". That is meant for bad people. Good people can't take the advice at face value. Just like Mohini avatAram where bhagavAn appeared to allure the rAkshasAs.

So, everything bhagavAn taught, we can't take it as pramANA. Then how we discriminate the good from the bad, if you

ask, we fall completely at the mercy of the AcAryAs who are far wise to tell the right thing.

In dayA satkam, svAmi Desikan prays to dayA devi, who is an embodiment of mercy, kindness and compassion of the bhagavAn. In 108 slOkAs, svAmi eulogizes this dayA devi in many many ways. Every slOkA in that 108 will have a reference to dayA devi - as dayA,, karuNA or anukampA - except 2 slOkAs.

In slOkA 45, svAmi talks about sAstrAs and how bhagavAn is sAstrApaNi, not sArangapANi, or chakkrapANi to emphasize the ultimate importance of sAstrAs. There karuNA is not mentioned. dayA will sweep everything from bhagavAn and make it available for cetanAs (living things like us). If no discrimination to sAstrAs is applied, we may go blindly follow sAstrAs propagated by buddhA (where buddha says don't believe vedAs). That is why svAmi left out karuNA here and instead advises to seek AcAryAs. AcAryAs are like mother who interpret correctly and feed us, the babies.

So, what sAstrAs, when and where to believe and follow? The thumb rule invariably is to seek the advice of your AcAryA.

[7/1, 6:42 AM] A S Rajagopalan: We have anazingly talented bhAgavatAs here. Pl contribute on sathsampradAyam and everyone can benefit.

Here is an example of how a prapannA see bhagavAn in everything and everywhere. AzhvAr said, niRpatellAm nedumAle [anything stands (high) it is only bhagavAn('s anugraham)].

aDiyEn sent an interesting photo to Suresh svAmin and asked what is the svApadesam? Here is what he came up instantly (Azu kavi - extempore poet)
[7/1, 6:43 AM] A S Rajagopalan: AdiyEn:

dOsA dOsEti laptOham ADIyAnE tu darshitaH |
aDiyEn bhAvamAptE hi nirdOshAtmam avapnumaH ||

I, who was craving for 'dOsA dOsA' (worldly things) saw and realized on an Audi vehicle, that as soon as we attain the 'aDiyEn' bhAvam (svarUpa jnAnam - shEshatvam to both bhagavan and bhAgavatAs as taught by our AchAryAs), we attain the paramAtma who is the only nirdOsha Atman (amalan; akhila hEya pratyanIkan).

dAsan
[7/1, 8:14 AM] Ramesh Raghuraman Australia: aDiyEn. Swami, on a lighter note.

The symbol of four joined four "O" appears to represent what Swami Nammazhvaar says in the 4m pathu,

ஒன்றும் *தேவும் உலகும் உயிரும் மற்றும்* யாதும் *இல்லா* அன்று....(திருக்குரு)ஊர் அதனுள் நின்ற *A(u)di*...

In other words, this exhibits HIS *A(u)di* ஜகத் *Car*(a)ணத்வம்..

Kshamikka prarthikiraen.

dAsan.
[7/1, 9:02 AM] A S Rajagopalan: Extending the same thought process,

*onRum devum ulagum uyirum yAdum alla anRu * nammAzhvAr tiruvoimozhi reflects the upanishd vAkyam *yO brahmANam * Basically who existed before srushti? Take surrender to the Adi, jagad kAraNakan - that is nArAyaNA, vedAs declared. AzhvArs AcAryAs defined explicitly that is not empty nArAyaNA but SrIman nArAyaNA.

May be those who understood sanskrit and Tamil vedAs, instead of Adi (as the origin, first) intelligently put Audi (with an U, ukAram indicating pirAtti explicitly). nArAyaNA is empty suit without pirAtti.

[7/2, 6:26 PM] A S Rajagopalan: *What is kaimkaryam?*
(aDiyEn's musings)

We hear the word kaimkaryam, so often in our sampradAyam. Mostly it is taken for granted that you do some service to others - bhagavAn, bhAgavatA or AcAryA. If you are doing to people other than these, you just call it at worldly level - help, assistance or aid. Let us concentrate on kaimkaryam.

How kaimkaryam should be performed? The definition says, "Seshi uganda kaimkaryam" - simply put the receiver should like that service. If thats so, whats in it for me as the performer? zip. sandOshArttam. Just a pleasure to see the receiver's happiness.

1. Never boast what you have done
2. Don't find any personal gains
3. Your like/dislike is insignificant as the performer
4. uttama kaimkaryam is where even you may to lose something, but you still do it to make the receiver happy.
5. Given everything equal, more deserving person should be served first.
The list can go, but you get the idea. For every point above you can find a related story in our pramANA.

Bhagavad sAkshAdkAram, the highest reward one can imagine with this mortal body, even a true prapannA gets it, he/she wouldn't show off that anyone. The reason is that you don't want to make others feel deprived and feel sad.

Ultimate kaimkaryam is not to boast about one, their family or their knowledge or wealth etc. but think of so many unprivileged ones in the world. What one happily boasts today, the same thing may work against him/her tomorrow!

Humbleness is always preferred, *for what He has given, He can take it back in a second without any notice!*

[7/3, 7:12 AM] Ramesh Raghuraman Australia: *Kaimkaryam (contd)*

Few more thoughts..

When one bhaagavatha does the kaimkaryam this may give rise a chance for another bhagavatha to receive the kaimkaryam. What should one do when they receive a kaimkaryam from another bhaagavatha?

Should they accept (or refuse) - knowing that its coming from another bhaagavatha? Also should the recipient bhaagavatha bound to reciprocate in some form or other?

There are two atma gunas that elevate a srivaishnava. They are *seshatvam* and *paarathantriam*.

Seshatvam is characterised by being a servant and not a master. The willingness to serve comes out of seshatvam.

Paarathantriam is characterised by being dependant (parathantran) and not doing anything on their own as independent (swathantran). This will make them to act or do - not per their own will and wish, but at the will and wish of other bhaagavatha, aacharyan or bhagavaan (ie the seshee ugandha kainkaryam)

When one does kaimkaryam to another bhaagavatha, they should think that the other bhaagavatha is the representation of aacharyan's thiruvadi - and hence service to other bhaagavatha shall deem to become kaimkaryam to the aacharyan. This comes out of one's seshatva atma gunam

Similarly when one receives a kaimkaryam from another bhaagavatha, they should accept but should not think they are superior in terms of receiving the kaimkaryam from another bhagavatha. They should think that they are dependant (parathantran) and inferior (neechan) to the other bhagavatha while accepting the kaimkaryam. This is called

athyantha paaratanthriya roopa naichanusanthanam.

As soon as the receipient thinks of reciprocating for the receipt of the kaimkaryam, they loose the status of neechan and also assumes them as swatanthran (as taking ownership for the kaimkaryam received), which will then cause their swaroopa naasam.

Kshamikka prarthikiraen

aDiyEn dAsan

[7/3, 6:34 PM] A S Rajagopalan: *kaimkaryam contd.*
kurattAzhvan in one of the panca sthavams says, *paraspara nicha bhAvam"* (mutual inferior attitude) even in mOksham. Our AcAryAs would say there, bhagavad rAmAnujA will bow to svAmi desikA and vice versa. Because they see only the true dharmi jnAnam (DJ) and dharma bhuta jnAnam (DBJ) is transparent for all.

That is somewhat we can see here too, when two great AcAryAs meet, they bow to each other.

[7/3, 9:35 PM] A S Rajagopalan: *Happy July 4th*
What is freedom?

Before answering that question, we should ask, "Freedom from what?" If we understand this correctly, the concept of freedom is obvious.

Most of us have some aspirations and we try to chase that. Any impediment on the way, we want to shrug them off. That is freedom from things that are holding us to achieve what we want. For example, you are late for an appointment and want to go fast in the car. Its traffic jam. You get angry on the car in front. You get angry on the spouse who you think, delayed you. You get angry on government not putting 6 lane expressway. etc. etc. A single objective, see how much anger, and on how many people it creates! The anger is proportional usually to the degree of the desire!

Imagine, if you can overcome your anger, hastiness, restlessness etc. Wow, you can achieve objective peacefully and with a cool-head. And added to that, if your target is not that big deal, you are very much relieved. Its not the outside world, but how you handle becomes important to you. The shad vargam - kAma, krodha, moha, lobha, mata, mAtsaryam needs to removed, eliminated in its totality.

Controlling senses (indriya nigraham) is not an easy task. Even if one tries hard, sometimes the way you are born has the control on you (DBJ - dharma bhuta jnAnam which connects to prArabdha karmA). Now the question you ask, how would I control this DBJ. Unfortunately, its hard even for one janmA, leave alone across millions of janmAs. Now you got the real esssential stuff. . How to get rid of janmAs! Your DBJ will be muddied as long ad you have janmAs (which is based on karmA).

mOkshA means freedom or liberation. We want liberation from janmAs, birth death cycle. So our DBJ is transparent, means we have only sattva guNA. ahhh! Still there is another knowledge inherent called Dharmi jnAnam (DJ) inside your AtmA. which says me, me (understands itself) and servitude to SrIman nArAyaNA (seshatvam). That cant be removed at any place, any time or any form. So the freedom does not apply here. Even in mOksham, the AtmA us slave to the Lord. you are free from janmAs, karmA, bad attitude etc. but you are eternally servant to the Lord.

Think of mOksham (srivaikuntam, parama padam) is like staying in white house. You can enjoy all the glories, but can't exercise the presidential powers. Six things are exclusive to Lord's private powers. - srushti, stithi, samhAram, aNupravesam, mOksha pradAnam and SrIyapatitvam. Will see those in some other write-up.
[7/4, 3:32 AM] Ramesh Raghuraman Australia: Great write up svAmi.

Thoughts continue on sattva in nithya vibhuti and leela vibhuti..

" _*So our DBJ is transparent, means we have only sattva guNA*_ " - with the rajas and tamas got detached, will this sattva guNA satisfy the requirements to enter srivaikuntam? No!

This is an essential characteristic of prakruthi, being a jada (a non spiritual material of cosmic constituents).

In srivaikuntam it is *suddha satva*, an apraakrutha ajada (a spiritual non material i.e. jnana swaroopam, devoid of any cosmic constituents).

aDiyEn.

[7/4, 8:36 AM] A S Rajagopalan: *Happy July 4th and enjoy the time with family and friends.*

In BCD, Birth and Death are not in our hand. But Choice is somewhat in our hands. With limited freedom and knowledge what bhagavAn has kindly blessed, let us all make good and noble choices to benefit everyone.

Thank the bhagavAn for the ultimate freedom, mOksham He has showered on us. Everything else is nasvaram - trivial and temporary. This too shall pass. Hold on to thing ehich never goes away.

dAsan

[7/5, 12:30 PM] A S Rajagopalan: *Today's musing - Copy and imitation*

Imitation is the sincerest form of flattery. But copying is theft, plagiarism.

Unlike in other aspects of life, in our sampradAyam, imitation is showing admiration. A sort of saying, we are also benefiting by the same idea. We see many of these with rishis, AzhvArs and AcAryAs. Starting from one upanishad saying the same idea with different words, different analogy etc. like the other, all the way to AzhvAr and AcAryAs doing the same.

But, copying is lifting your hands and say, "I can't say this any better." For example, bhagavad rAmanujA in gadyams had used many slOkAs lifed from else where - anywhere from rAma charama slOkA, krishNa charma slOkA, bhagavad gitA, svami ALavandAr's stotra ratnA etc.

We have particular words, phrases to explaion perfectly the situation. Any other you try, it may not do the job correctly. For example, dog bark, lion roar, horse neigh. Try to substitute with some other word! How about phrases like, "A rose is a rose by any other name", "You can take the horse to the water, but can't make it drink".

Some words, phrases are the most appropriate. For example 18-66, charama slOkA what Lords KrishNa told, very similar slOkAs (not exact) are there in bhagavad gItA and uddhava gItA. Somehow, fascination is with only certain things. You can't substitute easily. Even among first 3 AzhvArs, they have copied part of the pAsurams. Next level is imitating the idea and then people trying explanation (vyAkyAnam) etc. We are all hooked into the idea. Question is to use the same or try something of your own.

In essence, copying is allowed in our sampradAyam. In fact, it is encouraged as long as the proper credit is given to the originator.

aDiyEn quote aDiyEn's experience. aDiyEn share prapatti sAstram with many bhAgavatAs. Some remark after their bharnyAsam process, that they have not heard anything new during the upadesam at madam or Asramam - "They also said the same thing". It has to be the same because we are all reading the same book - SrIbAshyam, Srimad rahasya

traya sAram etc. and follow the same AzhvArs and AcAryAs like svAmi ALavandAr and bhagavad rAmAnujA etc.

There is no copyright law protecting Srivaishnava principles, samAsrayanam or bharanyAsam. copyright to who? If at all there is one, it belongs to SrIman nArAyaNA only!
[7/5, 2:26 PM] +971 50 781 0379: ASR Swamy one doubt about TiruppuZkuLi DD. Vijaya Raghava perumAL is Rama. How come both Sri & Bhoodevis are there with him? Rama being eka pathnivratha. Did i miss something in your discourse or any explanation for that
[7/5, 2:27 PM] A S Rajagopalan: Well, in some divya desams, bhAgavatAs do penance and request bhagavAn
[7/5, 2:27 PM] A S Rajagopalan: Sriman nArAyaNA to pose in their aspired form.
[7/5, 2:31 PM] A S Rajagopalan: bhagavAn here is not in vibhavatAram or archya moorthy is based on vibhavatAram. Its Lord Sriman narAyaNA giving dharsan as per the request - AzhvAr says tamar ugandhu evvuruvam avvuruvam tAne. But if you go to divya desam ayodhyA or puNya sthalam vaduvur, its a direct depiction of vibhavAvatAram
[7/5, 2:32 PM] A S Rajagopalan: tiruveLLIangudi - bhagavAn gave sankhu and chakkaram to garudA and took the bow and arrow as desired by the bhagavatA
[7/5, 2:33 PM] A S Rajagopalan: One more addition. Lord rAmA always had 4 hands. Only those who are close can see that, AcAryAs tell in disciurses.
[7/5, 6:38 PM] +1 (614) 378-4752: Dhanyosmi swAmy. adiyEn remember listening to upanyAsams where our purvAcharyas have said they like kili (parrot) instead of kuyil (cuckoo) because kili copies and doesn't make things up on its own unlike cuckoo. Have also heard that azhvArs are also pesinadhE pesum eka kantargal.

KshamikkA prArthikkrEn.

dAsan
[7/5, 6:54 PM] Ramesh Raghuraman Australia: aDiyEn. Very true svAmi.

This is why in our sampradaayam, we give prominence to parrot being known for its imitation, rather than to a cuckoo known for its creativity.

Aazhvaars are commonly referred as "paesithae pesum eka kantarkal" (all has the same voice of words)

Interestingly, if we consider the 12 aazhvaars, the 10th aazhvaar is Thondaradipodi aazhvaar. He finishes his Thirupalliyezhuchi prabandham with

"thondar adipodi yennum adiyanai aliyananendru aruli *unnadiyaarkku aadpaduthaay*

- with a request placed at Sri Ranganatha.

The next i.e 11th aazhvaar is Thirupaan aazhvaar. He starts with his prabandham,

amalan aadhi piraan *adiyarkku yennai aatpadutha* vimalan

Here we can see a request placed by the earlier Thondaradipodi aazhvaar got fullfilled for the next Thirupaan aazhvaar by the same Sri Ranganatha, which further confirms that all the aazhvaars are one possessing the same voice to praise the glories of emperumaan.

Kshamikka prarthikiraen
dAsan.

[7/6, 7:58 AM] Ramesh Raghuraman Australia: _*Maa sucha:*_ (Dont worry)

In Bhagavath Gita, charama slokam, Krishna tells Arjuna to surrender on to Him after abandoning all the dharmas and all

your sins will go and gets you liberated. Krishna ends up this sloka with the phrase addressing Arjuna _*maa sucha:*_ meaning "dont worry" (சோகப்படாதே).

This phrase _*maa sucha:*_ can be affixed with all other phrases of this slokam which will further strengthen the emphasis of Krishna saying dont worry.

*Sarva-dharmaan parityajya, maa sucha:*- Its Krishna telling you to *abandon all righteous paths*, so dont worry !

*Maam, maa sucha:* - you will be holding on to *Me* the Krishna! and not others, so dont worry !

*Maam ekam, maa sucha:* - it is enough if you hold on to *Me only* and no one else, so dont worry !

*Sharanam, maa sucha:* - it is enough if you just *surrender* on to Me and no need to do any karma yogam or gnana yogam etc, so dont worry !

*Vraja, maa sucha:* - no need to *go* anywhere searching for Me - I am just here, so dont worry !

*Aham, maa sucha:* - *I* am the path (upaayam) and *I* am the destination (upaeyam), so dont worry !

*Tvam, maa sucha:* - *You* dont need to do anything further, so dont worry !

*Sarva paapaebyaha, maa sucha:* - *All your sins* will be removed without leaving anything, so dont worry !

*Moksha ishyaami, maa sucha:* - This will *fetch liberation* by its own means, so dont worry !

Kshamikka prarthikiraen

aDiyen dAsan.
[7/6, 11:18 AM] +1 (845) 464-0071: The keyword is Mam ekam Sharanam vraja

No one else other than Bhagwan can give you relief from the cycle of birth and death. Taking refuge at the lotus feet of Bhagwan not only grants immediate and instanraneous relief from Maya. The same thing is emphasized in 7:14
Daivi hyesha guna mayi mama maya duratyaya
mam eva prapadyante maya metha taranthithe.

Even though maya is a superior energy of mine and extremely oppressive, those who surrender unto Me can easily surpass it.

Sarvam Krishnam arpanam Sarna karmaphalam Krishnam Arpanam.

Harisharanam
[7/6, 11:25 AM] +1 (845) 464-0071: Karma yogam, gyana yogam, bhakti yogam are all very difficult paths and if they cannot bring you to Saranagati, the seeker will be subjected to rebirth. Example King Bharat had to be born as a deer and Jada Bharat before reaching Sri Vaikuntam at the end. What to speak of us.

Harisharanam
[7/6, 11:41 AM] Thiruvadi: அடியேனிற்கு ஓர் ஐயம்.
பகவான் நம்மிடம் உள்ள பாவம் மற்றும் புண்ணியம் பரிபூரணமாக கழிந்தபின் அவன் திருவடியில் நம்மை சேர்த்துக்கொள்கிறான் என்று உரைக்கப்பட்டுள்ளது.

அப்படியிருக்கும் போது இப்புண்ணியமும் பாவமும் மாயையினால் தானே உருவாகி நம்மை சம்சாரத்தில் தள்ளிவிடுகின்றன.

சில மகாத்மாக்களின் வாழ்க்கை வரலாற்றினை உற்று நோக்கினால் அவர்கள் தங்கள் கர்மவினைகளை நோய் கடன் அல்லது வேறு ஏதேனும் ஓர் வழியில் கஷ்டப்பட்டு தங்கள் பாவகர்மாக்களை கழித்து விட்டு பெருமாள் திருவடி அடைவதாக கூறப்படுகின்றது.

அடியேனின் ஐயம் என்னவென்றால்,
பகவத் சம்பந்தம் (ஆச்சார்ய சம்பந்தம் - இங்கு இதுவும் இந்த ஜீவாத்மாவின் புண்ணிய கர்மத்தினால் கிடைப்பதன்றோ? அல்லது பகவானின் பரிபூரண கிருபையால் பாவாத்மாக்களும் கிட்டுமா?)
அப்படி கிட்டும்போது பகவான் அந்த பாவகர்மாக்களை அழித்து முக்தி தராதது ஏன்?

இன்று அடியேன் உபன்யாசம் கேட்டதுலிருந்து இந்த ஐயம் வந்தது.

இரகுநாதர் என்ற மகாத்மாவிற்கு பகவான் ஜெகந்நாதன் தானே வந்து அவர் திருமேனியில் நோவுசார்த்தியபோது உதவினதாகவும் அவர் தன் நோயை குணப்படுத்த கேட்டபோது ஜெகந்நாதன் அவரிடம் அவர் கர்மவினைகள் இந்த நோய் மூலமாக தீருமென்றும் அதன்பிறகு அவரை ஏற்றுக்கொண்டதாகவும் கூறப்பட்டது.

இதில் அடியேன் ஐயம் என்னவென்றால் அந்த மகாத்மாவிற்கு பகவான் ஏன் அவர் பாவகர்மாக்களை களையவில்லை என்பதே?

மேலும் ஆச்சார்ய சம்பந்தம் கிடைக்கப்பெறும் போது நம் எஞ்சியுள்ள பிராரப்த மற்றும் சஞ்சித கர்மாக்களை இந்த ஜீவாத்மா இந்த ஒரே பிறப்பில் எவ்வாறு எதிர்கொண்டு ஆச்சார்யன் திருவடி அடையும்.

தவறிருந்தால் ஷமிக்க பிரார்த்திக்கிறேன்!
அடியேன்

[7/6, 11:53 AM] +1 (845) 464-0071: Swami

Adiyen ,'s limited understanding let me state as follows.

Only by His extreme compassion we are granted relief from Sanchita karma , some prarabhda etc. This is not because of our abilities but because of our sole disabilities. This is the beauty of Sharanagati. With the divine mother's recommendation our divine father has accepted our surrender and taken control of our life and is guiding us in every way. A terminal illness is equally a great mercy and relief from material prosperity. Everything is Perumal 's grace. In my opinion it is better to be terminally ill and think of Bhagwan all the time than be healthy and forget Him .

Harisharamam
[7/6, 12:07 PM] +1 (845) 464-0071: Swami

I am going to think a little bit more and try to gain some insight before I reply again on the question. As far as I am concerned my experience is everything is Perumal grace.

Harisharanam
[7/6, 12:15 PM] A S Rajagopalan: aDiyEn's answer
1. puNyA or pApA is not a currency for mOksham.
2. Only bhakthi or prapatti will yield moksham.

But puNyAs cleanses you. That is good karma cleans the mind. With that you have jnAnam. But that will not take you anywhere except another birth. Once you get some jnAnam (may be iota) like I should listen to this person, lecture, this book - Thats all its needed a catalyst to bring the fire. Now this person can go to AcAryA and can do prapatti.

Whether one has 1 puNyA or 1 trillion puNyA that WILL NOT give mOksham. *Just like staying in kAsi, bath in ganges,

staying in Srirangam or understanding avatAra rahasyam - All these are indirect means only.* They will lead you to go sathsangham and AcAryA. They WILL NOT give mOksham directly and so is karma and jnAna yogam.

Indirect is often, used in the casual sense - When someone remarks, “I built this house, Sir” - Does it mean he laid every brick and constructed?

Now go to SRTS guruparampara sAram and look for 6 things to happen before AcAryA connection can happen.
[7/6, 12:35 PM] A S Rajagopalan: 1. nirhetuka krupA
2. yAtruchika puNyam
3. madhusoodhans kadAksham
4. advesham
5. Abimukyam
6. sAtvika sambAshaNam
[7/6, 12:40 PM] A S Rajagopalan: *காரணமிலாக் கருணையும்,*
*கருத்து முன்னறியா நற்காரியமும்**
பூரண மதுசூதனன் பார்வை,
பிறக்கையிலும் / பகையிலாது
நாரணன் நினைவு நோக்கலும்,
*நல்லோர் சேர்க்கையும்**
தாரணியில் தேசிகன் தாள்சேர்த்து
திவமும் தருவிக்கும்.
[7/6, 12:46 PM] A S Rajagopalan: Well drifted into this interaction. Now here is the musing on mA sucha
[7/6, 12:46 PM] A S Rajagopalan: *mA sucha: - meaning*

svAmi desikan in Srimad rahsya traya sAram *highlights 10 different tAtparyam* (purpose, purport) in Srimad rahasya traya sAram. aDiyEn will grossly simplifty them here.

Dont despair for these things.

1. TICE (Time, Intelligence, Caste, Energy), if you are qualified here, there is no other eligibility criteria.
2. No other angam (accessories) is required beyond the prescribed 6 (shadanga yOgm)
3. I am THE siddhOpayam and THE ONLY sarva svatantran. But don't ever feel that your act is so small that I may reject you in the future
4. post-prapatti, any unavoidable slack in nitya naimithya karmA can happen.
5. post prapatti, bhagavata apachAram may happen due to prArabdha karmA pushing you down.
6. On apachArams - prAyas chittam (remorse and atonement), punishment or another prapatti for the request of flawless kaimkaryam can take care
7. You will not live with your cruel sariiram forever (for a long time).
8. None of your pApA or puNyA will stop prapatti
9. Since guaranteed no , 9 causing misdeeds will be ineffective.
10. kaivalyam will not pull you in.